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## NOTES OF THE WEEK.

WE publish to-day two reports of Domestic Mission meetings. The work in Birmingham of the Hurst-street Mission is marked by an astonishing variety of activity, showing what can be accomplished for the poor of a great city, where there is marked administrative ability dominated by the true spirit of religious consecration. That same spirit, with no little measure of practical success, is seen also in the work of the Mansford-street Church and Mission in the Bethnal Green district. There an appeal is made for more helpers, with special reference to the Hampstead congregation, which, from the first, has been closely associated with this Mission. Even the humblest helpers in such work are sharing in a ministry of the very highest moment; it is work which carries with it its own rich reward.

In the February number of the *Mill Hill Pulpit* the Rev. Charles Hargrove speaks of the “Demands of Love,” dealing with the views of Count Tolstoi, and by contrast drawing out a truer principle for the exercise of that love which is greatest of all. “Wealth, rank, position, influence, knowledge, are all talents for which we have to render account. To renounce them in order to put ourselves on a level with the lowest of our brethren, is of that order of charity which St. Paul denounces as spurious. ‘I give all my goods to feed the poor, and I give my body to be burned, and have not charity!’ It is infidelity to a solemn trust, for ‘the Giver of all good gifts’ gives to us, much or little, not that

we may give away, but that we may faithfully use.”

In the March number of the same series, the Sermon is entitled “Nearer to God,” and bears on the cover a motto from St. Augustine’s Confessions:—“Why do I seek that Thou shouldst come to me, who were not, wert Thou not in me? For I could not be at all, unless I were in Thee. Whither then do I call Thee, since I am in Thee? or whence canst Thou enter into me?” “*Nearer to God.* Yes, it is not a mere religious sentiment, it is a fact of man’s continual experience. It is salvation, it is blessedness; in it, and it alone, is found ‘the peace which passeth understanding,’ for to be nearer to God is to be higher uplifted above self and selfish cares, and the manifold vexation of life. It is to enter into the vastness of His Eternity, and see and judge of all things as they therein appear, and as they truly are. And all good in us or of us—sorrow for wrong done, desire of better life, act of self-denying justice or charity—is God’s drawing us nearer to Himself. For, from Him, as the ancient collect says, ‘all holy desires, all good counsels, and all just works do proceed,’ and of our own we have only impotence and darkness, His whatever of light and power we possess.”

A SERIES of interesting meetings have been held this week in connection with the dedication of the house in which John Wesley lived during his latter years, and in which he died on March 2, 1791, as a connexional museum and library. On Monday evening the first meeting was held in the City-road Wesley Chapel, and was addressed, among others, by Dean Farrar, Dr. Munro Gibson, president of the National Council of Evangelical Free Churches, representing the Presbyterians; Dr. Clifford, representing the Baptists; and Alderman Duckworth, M.P., representing the off-shoot Methodist Societies.

SUNDAY is the fortieth anniversary of the Rev. Henry McKean’s settlement as minister at Oldbury, where he joined and subsequently succeeded his father, the Rev. William McKean, who had also been for many years minister there. Two years ago, we learn from the Oldbury supplement to the *Seed sower*, the congregation made a presentation to their minister, who now makes the happy suggestion that on the coming anniversary they should present something to themselves. The occasion of the services on Sunday will, therefore, be taken for special offertories, which will be used for the re-decoration of the old chapel.

THE *Carnarvon and Denbigh Herald* has a leading article on “Bigotry at Pwllheli,”

calling attention to the action of the Town Council of that place in refusing the use of the Town Hall for a lecture by Dr. W. Griffiths, on account of his Unitarianism. On a previous occasion the use of the hall had been granted to Dr. Griffiths, but was now refused. The article refers the members of the Council to Jeremy Taylor’s “Discourse on the Liberty of Prophesying, showing the Unreasonableness of Prescribing to other Men’s Faith and the Iniquity of persecuting different opinions,” a celebrated book which was written in Wales, in the neighbourhood of Carmarthen; and concludes by quoting the famous story which ends Taylor’s book: of Abraham rebuked for his zealous anger and inhospitable treatment of the Fire-worshipper, with whom God had had patience “these hundred years.”

THE report of relief work at Van for the last quarter of 1897, issued by the Women’s Armenian Relief Fund, gives a somewhat happier account of the condition of the sufferers than had been anticipated earlier in the year. The price of bread-stuffs did not rise as much as had been feared, and Dr. Reynolds hopes that the supply in their granaries may hold out until spring. The average number of those to whom free bread was furnished during the quarter was 325, while the average number of those supported by work from the Industrial Department was 5,800. It is hoped that with the spring the need for general relief may be at an end, and the villagers may be helped to re-establish themselves in the country. But there will still remain the thousands of widows and orphans for whom the Industrial Department may be maintained.

*Traveller’s Aid*, which secures that young girls shall be met on their arrival in strange towns, and either seen to their proper destination, or provided with shelter for the night, has a counterpart, though of a somewhat different kind, in Germany. There are established in Berlin, Breslau, Düsseldorf, Elberfeld, Hamburg, Hanover, Kiel, and other towns, homes (*Freundinnen Heimat*) for ladies coming to look out for work, or to prepare for it, or in situations or lonely circumstances. They can be met at stations, and either directed to their destinations, helped to find situations, or received for very small payment into the homes. In the evenings there are meetings for lonely workers. There is also a paper, the *Counsellor*, which gives lists of such lady-helpers all over the world, as well as homes for ladies and servant girls, and other information for the solitary or helpless.

MISS WILLARD’s Presidential address

MEADVILLE



at Toronto last year concluded with the following reference to "Lives that Live On." The words seem now pathetically appropriate to her own world-wide influence:—

One day a young nobleman on horseback rode impatiently up and down the streets of a village in Cornwall. He was seeking for a public-house where he could get a glass of that concerning which our Shakespeare said, "Alas! that men should put an enemy in their mouths to steal away their brains." But his search was vain, and coming upon a white-haired peasant on his way home after a day of toil, the young man said with rising anger, "Why is it that I cannot get a glass of liquor in this wretched little village?" The old man recognised to whom he was to speak, and taking off his cap made his humble obeisance, and replied, "My lord, about a hundred years ago a man named John Wesley came to these parts"—and the old peasant walked on. "A hundred years," and he was living still, that dauntless, devoted disciple of our Lord! Cornwall has never been the same since John Wesley went there to preach the gospel of a clear brain and a consecrated heart. Of whom will such great words be spoken when a century has passed in those dear countries of the English-speaking race, from which most of us have come? Who doubts but that in Maine some good man going to his safe and happy home will be saying, in answer to some unfriendly wight, vexed because he cannot get his dram, "A hundred years ago a man named Neal Dow came to these parts?" Who does not believe that in Canada some loyal voice will give the explanation, "A hundred years ago Letitia Youmans came to these parts?" Verily, comrades, we are building better than we know. It is a holy thing, this influence that reaches on and away into illimitable distance; this coming to be one of the wheels within the wheels that are the wheels of God. For it is said, "The wheels were full of eyes," and these eyes are on us when we know it not; they see us when we wake, and when we sleep.

THE Queen, of her great kindness, has offered Pembroke Lodge to Lady Agatha Russell, who has gratefully accepted it, and thus retains the enjoyment of a beautiful home consecrated to her by so many precious memories. The many friends of Lady Agatha will be glad to know of her convalescence.

MEMBERS and friends of the Central Postal Mission are reminded of the soirée to be held next Wednesday evening at Essex Hall, particulars of which will be found in our advertising column. The soirée will be especially welcomed by those who took part in the summer excursions, as described in Miss Tagart's letter last week.

WE have received too late for publication this week a letter from the Rev. E. I. Fripp referring to the letter of the Secretary of the B. and F.U.A. in our last issue, and other matters.

THE week's obituary includes the following:—Mr. Frederick Tennyson, elder brother of the late Poet Laureate, born 1807, and himself the author of several volumes of poems, the last, "Poems of the Day and Year," published in 1895.—Sir William Stephenson, late chairman of the Board of Inland Revenue.—Rev. James Mackenzie, actively connected with the Sustentation Fund of the Presbyterian Church in England.—Colonel G. B. Malleson, the biographer of Clive, Warren Hastings, and others, and author of a history of the Indian Mutiny.

### "THE AUSTRALIAN CHURCH."

IN connection with a recent anniversary of Dr. Strong's church in Melbourne (December 5, 1897) the following manifesto, setting forth the ideal of the church, was issued:—

"We celebrate to-day the eleventh anniversary of the opening of this building for the use of the Australian Church, during eighteen months previously worshipping in the Temperance and Athenæum Halls.

"For the benefit of the young, and of those who have lately joined us, we would restate the IDEAL of our Church.

"In order to foster the development and preservation of the spiritual life in us, as well as for carrying out the *practical aims* of Religion as a great reforming spirit in the world, we obviously need some kind of specially *Organised Society*, or Church.

"But such a Society, or Church, we feel, must be perfectly free to develop intellectually, to adapt its methods to the requirements of each age, and to 'follow the truth in love.' Therefore, while we seek to assimilate the truth that struggles for expression in all the creeds, we accept no creed as the *final* and *perfect* expression of the whole truth, and we do not regard any one *form* of religious organisation, or church-union, as the only true and God-given form.

"We do not believe that the Church is a God-appointed *Ark of Safety* from everlasting torments, but rather that it is the Society of Souls, in which we are helped upward and onward, 'saved' from sense and self, and drawn into the great Family of God in heaven and on earth.

"We do not believe in a specially God-ordained body of men called 'priests,' but rather that, in proportion as we have spiritual insight, love, serve, offer the sacrifices of righteousness, we are all 'kings and priests to God.'

"We do not look upon Religion as resting on the letter of Scripture, or on the supernatural authority of ancient Church Councils, but in the heart and reason of man. We reverence Scripture, and whatever truth the good and great of the past have to teach; but we think that God *still* speaks to all good men and women, that revelation is progressive, and that Christ gave us neither a Book nor a Dogma, but a new Spirit of Religious Trust, Hope, and Love. Our deepest bond of union is this Spirit breathing in our hymns, prayers, sermons, work of philanthropy. When with one heart we sing 'Nearer, my God, to Thee'; when with one heart we pray 'Our Father, Thy Kingdom come'; when with one heart we seek to help and uplift fellowman, have we not the truest bond of union, and are we not bound together in 'the fellowship of the Spirit'?

"We seek to have the best theology, but theology we put second, not first. We seek to perfect our ecclesiastical organisation, but only as a means to the promotion of Religious Life, not as an end in itself.

"We strive to cherish brotherly feelings towards Christians in all the churches, but we consider the system of creed-subscription and the imposition of theological tests to be hurtful to Religion, a snare to the consciences of clergy and people, and inconsistent with the knowledge of to-day, and the free, progressive spirit of true piety.

There are hundreds in all the churches,

who think with us. We call on those who do so to give us their sympathy and help in our struggle for Free Religion and a Catholic Church of the Holy Spirit, for which our age seems to cry aloud.

"We call on our members to forget themselves, to give their Church the support of their warm sympathy and their consistent lives, to *enlist the sympathy of their children*, and to help in making their Church what a Church should be—a Home and Nursery of Spiritual Life, and a centre of Health, Light, and Leading to the Commonwealth."

### THE REV. STOPFORD WENTWORTH BROOKE.

THE Rev. Stopford Wentworth Brooke, having resigned the pulpit of the First Church, Boston, U.S.A., the congregation, at a meeting held on February 1, passed the following resolution:—

"The congregation of the First Church has heard with deep regret your decision that your resignation must be final. We had dared to hope that our earnest plea that you remain might lead you to reconsider your decision. We can understand how a clergyman—youthful, vigorous, with life mostly before him—may wish to undertake new work after long association with a single society. But it is hard for us to think of you as anywhere but here, among us. In the eleven years of your ministry here you have found your way to the hearts of all of us. The thought of your separation gives us a sense of deep personal loss. We know that, in whatever you may now undertake, your life will be devoted to inspiring mankind with your own manliness and truth and earnestness. We know this because we know you. You will make men and women, wherever you are, better, franker, more straightforward, more ashamed of shams, and more loyal to what is true and of real worth."

The *Boston Journal* says:—"There was a report in circulation on Tuesday that Mr. Brooke resigned to join the Episcopal Church. A *Journal* reporter asked Mr. Brooke if there was any truth in the report. The minister laughed. 'No, no,' he said; 'that is positively the last thing I would do—join the Episcopal Church. It is ridiculous. Among all the reports of the precise reason of my resignation—and those reports are legion—I think that is the funniest yet. No, it would be the very last thing I would do. The reasons for my resignation were plainly stated by me in my letter to the church, and, later, in the interview I had with one of your *Journal* reporters. I feel that my service with the First Church has lasted as long as a pastorate should last. That is the whole thing in a sentence. So you can say that the report of my conversion to the Episcopal Church is very funny.' And Mr. Brooke, suiting his actions to his words, laughed heartily." We believe Mr. Brooke is now at Naples, and he hopes to be in London before long.

ONLY so far as there is a charity that "never faileth" from the souls of men, can they live in communion together on this earth; and from Christendom every "faith" shall be cast out as a dead heathenism, except such as "worketh by love."

—James Martineau.



## OLD TESTAMENT STUDIES.

PROFESSOR SAYCE is getting on. Facts are too strong for him, and in his new volume\* he makes considerable advances towards a more reasonable view of the sources of the early history of Israel than his recent books displayed. The ground covered is familiar, but the author's wide range of learning, his admirable familiarity with the remoter literature hidden in technical journals, and—it must be added—his bold assertions and courageous guesses, invest many old themes with novelty. The theological basis on which we were formerly bidden to receive the Mosaic authorship of the Pentateuch, the authority of Christ, is tacitly abandoned. The writer professes his readiness to "accept unreservedly whatever doctrine has been laid down by the Church as an article of the faith. But among these doctrines he fails to find any which forbids a free and impartial handling of Old Testament history." This is clear gain. The issues of inquiry are not treated as predetermined. The appeal is carried from doctrine to fact.

The book now under notice covers the Biblical narrative from Abraham to Solomon. In the later chapters the archaeological material on which Professor Sayce relies at the opening is extremely scanty; the main interest of his exposition falls, therefore, on its treatment of the patriarchs and the Mosaic age. Here, of course, the vindication of the historical character of the famous fourteenth chapter of Genesis plays a leading part. But with his frequent unwillingness to recognise inconvenient facts, Professor Sayce persistently ignores the circumstance that this chapter credits Abraham's expedition not only with the defeat, but with the actual slaughter of Chedorlaomer and his royal allies (compare the similar slaughter of the five kings of Midian in Numb. xxxi.). Professor Sayce's cuneiform heroes, however, live to fight again another day, not, indeed, with Abraham, but with each other. Amraphel (Khammu-rabi) overthrows his Elamitic suzerain Chedorlaomer (Kudurlaghamar), and our author partly countenances the suggestion that the "reverse" sustained in Palestine provided the opportunity for successful revolt (p. 28). This is the way in which archaeology "confirms" the accuracy of the story in Genesis. It need not be said that the ancient texts hitherto discovered do not say a word of the combined expedition to the Jordan valley, or of the simultaneous destruction of the four kings.

Yet Professor Sayce cannot ignore the obvious fact that the representations of Abraham are of various origin. Some of them, he tells us, have been taken from written historical documents; he even hardily affirms that they "can be shown to have been contemporaneous with the events which they record!" But others, he rightly judges, "derived, it may be, from oral tradition, are filled with the spirit of the wanderer in the desert;" they are "like the tales of their old heroes recounted by the nomad Arabs in the days before Islam, as they sat at night round their camp fires." Such a history is "a series of pictures rather than a homogeneous whole." Professor Sayce, indeed, com-

pares it with Joseph's "coat of many colours!" [We thought that that venerable garment was understood nowadays to have been long-sleeved. But Professor Sayce assures us that Hebrew is much more difficult than Assyrian, so the modern scholars may be wrong.\*] If, however, the ancient narrative have this variegated hue, is it impossible to sort the tints? That is just what our censor will not allow. How could you take to pieces a novel of Besant and Rice? he inquires scornfully. But it is forgotten that the documents of the Pentateuch were not planned from the outset to fit into each other. The "philological method," which Professor Sayce is never weary of deriding, is simply the outcome of observation. It is not the caprice of irresponsible critics, it is forced upon them by innumerable conflicting facts. Professor Sayce affirms the unity of the narrative of the deluge. Will he tell us why in one division of that story Elohim commands Noah to take one pair of every kind of creature into the ark, making no difference between clean and unclean; and why in another section Yahweh instructs Noah to take seven pair of the clean animals, and of the unclean but one? Elsewhere he is more open to conviction. He defends the ten plagues on the ground that they most of them happened in 1895-96 (!), but he frankly says that the story of Yahweh's meeting Moses in the "lodging place" on his way back to Egypt (Ex. iv. 24-26) "belongs to the folk-lore of a people still in a state of crude barbarism." Similarly, the allusion to Gomer (the Kimmerians, Gen. x. 3) implies a date later than 680 B.C. If only he would show equal sincerity elsewhere! The following statement cannot be called a fair presentation of the case:—

A passage which runs counter to the theory of the critic is at once pronounced an interpolation, due to the clumsy hand of some later Redactor. Thus "the tabernacle of the congregation" [which the author himself admits, p. 200, to be the "revised version of an old story"] is declared to have been an invention of the Priestly Code; and therefore a verse in the First Book of Samuel (ii. 22) which happens to refer to it, is arbitrarily expunged from the text. Similarly passages in the historical books which imply an acquaintance on the part of Solomon and his successors with the laws and institutions of the Priestly Code are asserted to be late additions, and assigned to the very circle of writers to which the composition of the Code is credited.

Why does Professor Sayce omit the material fact which the ordinary reader will probably not know, that the passages in question do not occur in the Greek text, which, as he elsewhere says, "goes back to a period centuries older than the oldest Hebrew MS. that has survived to us," and which, we may add, is not to be set aside by a light sneer at the discrepancies indicated by the recently discovered fragments of Ecclesiasticus? Controversy conducted in this style comes dangerously near *suppressio veri*.

\* We will not cite any of Mr. Sayce's abandoned etymologies. Here is a new one, with which he is so pleased that he reproduces it three times after it is first launched (pp. 21, 42, 44, 49). The "oak of Moreh" (Gen. xii. 6) is perfectly good Hebrew, and means "Teacher's (or diviner's) oak," according to the new Oxford Lexicon of Professors Brown, Briggs and Driver. Not so, says Professor Sayce. Moreh is the Assyrian *Martu*, and *Martu* means Amorite. As if the writer had not the word "Amorite" at hand if he wanted it! Will Professor Sayce propose to translate Job xxxvi. 22, "who is an Amorite like unto him?" or, similarly, Prov. v. 13, Is. xxx. 20?

But Professor Sayce practises a philological method of his own. The bargain of Abraham for the cave of Macpelah (Gen. xxiii.) is probably a translation from a cuneiform document because its phrases resemble the style of a Babylonian deed of sale. The resemblance is distant, it must be confessed, but if the method of comparison is to be allowed, why should we be forbidden to notice the recurrence of other phrases in this chapter in other parts of Genesis and infer the presence of the same writer? Apparently the exact processes of laborious investigation which this method requires are distasteful to Professor Sayce, though he has not shrunk from toil (really heroic in its patience) in his own fields. He admits that the Pentateuch "probably received its final shape at the hands of Ezra." He is even willing not to be "surprised if we find here and there in it echoes of the Babylonish captivity." But he can only recognise an echo by the help of a spade. You must dig up a brick before he will accept your evidence. Happily, he is not always thus inexorable. He does, indeed, make fun of the critics who doubt the story of the brazen serpent when Hezekiah and his contemporaries knew all about it. But he is himself much better informed than the author of the Book of Joshua. We are repeatedly told there how Joshua smote the land and captured the cities and laid all that breathed under the ban. The picture presented of the hill country, in the far south, along the coast, is always the same, the smoking ruins, the slaughtered Canaanites. But this is, happily, an illusion; "the extent of his work has been greatly magnified in the imagination of later ages." "Joshua was not the conqueror of Canaan in any exact sense of the term." He did no more than cross the Jordan and establish himself in the mountainous region of the middle country. He captured but few cities, and these, with the exception of Jericho and Lachish, and perhaps Hazor, were none of them of primary importance. How is Professor Sayce thus able to amend the statements of the author of Joshua? The Tel-el-Amarna tablets which are so freely cited as the guarantee of events eight hundred years before, cannot be decently quoted in proof of occurrences two or three hundred years after, and no other cuneiform inscriptions are forthcoming. The reader is surprised to find that Professor Sayce corrects one passage in Joshua by another from the same book. That is precisely the method on which the criticism of the Pentateuch rests. Professor Sayce may refuse to apply it—witness his feeble attempt to explain away the difference between the Levitical and the Deuteronomic view of the constitution of the priesthood (p. 219). But other critics will claim him as an ally in spite of himself; and in ten years more, perhaps, Professor Sayce's second conversion to the historical method will be complete. What will he then think of the conjecture, which had occurred to ourselves since Professor Sayce began to write on his present basis, and which he now advances as "probable,"—that the Ten Words, engraved according to the ancient document, "by the finger of Elohim," were written in the cuneiform script?

A few words of hearty welcome must be reserved for the second volume of the "Book of the Twelve Prophets," by Pro-

\* "The Early History of the Hebrews." By Professor A. H. Sayce. London: Rivingtons, 1897. Price 8s. 6d.



fessor G. A. Smith.\* The prophecies here expounded range over a period of three hundred years, and comprise ten authors, from Zephaniah to Jonah. They include, therefore, the most important centuries for the religion of Israel; for the period opens with the publication of the Deuteronomic law; it passes on through the exile to the restoration and the work of Ezra and Nehemiah, and closes only as the horizon of Prophetic thought expands under the new impulses born of Alexander's conquests. If evidence were needed to show that the religious life of Israel under the law was not limited to the rigid soulless ritualism which has been usually supposed to characterise it, the Book of Jonah, which Professor Smith places about 300 B.C., should suffice. This volume has the same general characteristics as its predecessors from Professor Smith's pen, a manly and unaffected piety, a vivid sense of the applicability of the prophetic view of the government of the world to the phases of history down to our own time, a fine literary instinct, and an exact and ample scholarship. The historical introductions to the several groups are, as usual, full of suggestion; and the criticism of the views of the lamented Dutch scholar, Kusters, concerning the Return and the rebuilding of the Temple, will be especially valuable to students who have not opportunity for detailed pursuit of the discussion of a thesis which its author unhappily can no longer justify. The peculiar difficulties of the text receive a full measure of attention; they are of necessity more prominent in the present volume than in either of those that went before. On the question of editorial insertions, of occasional derangements of order, accidental dislocations, or other interferences with the original forms of the prophetic oracles, Professor Smith has no preconceived judgment; in the case of Joel ii. 28-iii., for example, he leaves the question of authenticity still open, though he is not at present inclined to see in this passage the product of a separate hand. Much labour and much thought have gone into this book. The treatment of Habakkuk is perhaps the freshest; but the exposition of Jonah ought to open many eyes. Professor Smith is to be congratulated on bringing an important work to a successful close. J. E. C.

#### "RECENT EDUCATIONAL PROGRESS IN DENMARK."†

THIS most interesting Report shows that Denmark has found the one thing needful of Government for the most truly momentous branch of Public Service—that is, to do most good with least harm, in National Education. We see an inevitable and beneficial control from above applied with least possible interference. We behold—with astonishment, mingled with envy—State aid given to private enterprise, which yet remains essentially free! The elementary schools were formerly Parish Schools, provided entirely by local authority. Since 1878 the State contributes increasingly, but without claiming any general right to

inspect their instruction. "In every parish there is a School Commission, consisting of three persons, of whom the clergyman is chairman *ex officio*, the other two being elected by the Parish Council." These are trusted to exercise supervision over all subjects, except singing and gymnastics, for which a State inspector is provided. Mr. Thornton compares a Parish School, of a hundred scholars, in Jutland, with one of like numbers in a village of Surrey. "The English school has a large school-room, neat and clean, well supplied with maps and pictures; but the hundred children in their seven standards have but one master, who is aided by two young untrained assistants. The Danish school was humble in its appearance, its maps sadly wanted renewing, and the untidiness was painful; but the children had three separate class rooms, with an adult (trained) teacher in each." The first truly salient point in the elementary system are the "Friskoler" (free schools), named after Bishop Grundtvig, a Danish poet and historian (1783-1872). "They are free, not in the sense that no fee is charged where parents are able to pay it, but . . . as free to follow their own methods of instruction. . . ." Their aim is to train "and to interest the children rather than to impart a quantum of information and instruction." Their early opponents said it was no use sending a child to such a school, for all the time was taken up with singing, and hearing stories! We have heard something like this objected to F. Froebel's Childgarden, between which and these Friskoler exists community of spirit, if not of means.

In 139 of these schools which have made returns, there were between 5,000 and 6,000 children, of whom 307 paid no fees; 118 men, and 105 women teachers; showing the fair proportion of 26 children to a teacher. Boys and girls in Denmark generally leave school at 14. (We wish we could always keep them till 12: in Switzerland, education is compulsory until 16.) The importance of continuing instruction after 14 is acknowledged, and continuation classes are found in most of the country schools.

But the wonder comes later! The "People's High Schools" are ideal—and actual—institutions of Denmark; unique in Europe. Scattered over the country parts of Denmark, often far from a railway, are 65 adult boarding schools attended by students of the peasant or yeoman class, chiefly; most being between the ages of 18 and 25, though many are still older. The young men attend from the beginning of November, until the end of March; the young women during May, June, and July. Fourteen more schools, partly agricultural on similar lines, make the number up to 79; and in these, over 6,000 men and women from humble homes are receiving High School instruction every year. The students come chiefly from the peasant class, which was not emancipated from serfdom till 1788: *credat Britannus!* Bishop Grundtvig, whose idea they were, said, "One must talk to the people, especially to the grown-up youth." Accordingly, lessons more *viva voce* than by paper, are given on physics, and historical geometry; on universal history, and history of the north; Danish language has four hours a week, and English two; gymnastics, drawing, and book-keeping have their hours; geography, arithmetic, hygiene

are not neglected. As Mr. Thornton says: "These are schools of liberal education; and may be well called the best Poor Man's University the world has yet seen."

Secondary schools are of two kinds, familiar to us from German examples, "Latin," or gymnasias, teaching classics and mathematics, chiefly; normally keeping their pupils to 18; "modern" or Real schools, teaching the mother-tongue, two, or even three, modern languages, mathematics and science, dismissing their pupils at 16. Each kind has two varieties: Public, that is, established by municipalities or communes; and Private. Both varieties can be recognised, and if recognised, are aided by the State. Of the State-recognised "Latin" schools, one-half are in private hands, and of the State-recognised "modern," two-thirds.

Englishmen, quick-scented after "socialism," ask: "What can be the State's qualification for bestowing grants on Private Schools?" Reply is easy. "The continued existence of good secondary schools is assured in the poorer districts; and one-half, and sometimes two-thirds, of the grant is spent in providing free places (for poor children), the usual proportion being one-sixth of the entire number of places." "Leaving examinations," held under State superintendence, but within the walls of the recognised schools, decide whether a school shall be recognised or not on the same terms to Private Schools as to Public. Quite one-half of the work is *viva voce*, in which it is the teacher . . . that questions, whilst the Government censor sits close at hand taking notes. They usually agree; when otherwise, the teacher is not expected to knock-under: they split the difference! Financial aid follows on recognition. "Two . . . in the main expensive boarding-schools," are mentioned as accepting the aid, which, after providing the free places, "may be applied to any purpose whatever."

In Copenhagen, besides 10 Real Schools for Girls, 17 out of 20 Public Schools, teach boys and girls in the same classes, as do 43 out of 46 Private Schools. "Co-education is not found in the secondary schools of the capital." All who read this very inadequate account will agree with the reporter in earnestly desiring that English teachers and Statesmen would visit Denmark to see for themselves these striking, and perhaps unique, examples of the successful blending of State control with private enthusiasm and initiative. If Danes should return the visit of inspection, they would, perhaps, in the fundamental department of the P.E.S., find that State aid and control, which since 1870 has wrought actual miracles of beneficence, at present—*e.g.*, by excessive size of classes—oppresses by impossible circumstances the teacher's energy. They would find whatever reforms have been effected in Secondary education—and they are great and manifold—have been wrought by solitary or combined private effort; because no Government has yet ventured to seriously handle the education of the Classes. At the top of all they will find a dozen "Public Schools," fondly believed by the British parent 'to provide the education of a gentleman.' Their value as instructors may be given in the words of one of *Punch's* characters: "If a Public-schoolboy knows anything, I call him *self-educated*." Their moral condition is labelled by a friend—Matthew Arnold—who calls

\* "The Book of the Twelve Prophets." Vol. II. By Professor G. A. Smith, D.D., LL.D. London: Hodder and Stoughton. 1898. Price 7s. 6d.

† Reprinted, by permission of the Controller of H.M. Stationery Office, from "Special Reports on Educational Subjects, 1896-97."—(Signed) J. S. Thornton.



them "Schools of the Barbarians." And they turn out the best makers of Latin and Greek iambs, the first Oarsmen and Athletes in the world.

WILLIAM H. HERFORD.

#### A BOOK FOR THE LITTLE ONES.

OUR Sunday School Association has often been urged to provide more books for the younger children, and the publishing committee have not been backward in their efforts to meet this very natural demand. To write really well for the little ones is no easy task, but we have more than one gifted friend to whom we owe books thoroughly satisfying in their simplicity, their naturalness, and their interest, marked by a real knowledge and love of children. And it is a great pleasure to welcome into this company another writer, and although the title-page only bears initials, to know from them and the preface dated from Bridport, to whom we may be grateful.

"Do the Right" is a charming little book, which has already been cordially welcomed by many of our teachers, and should make its way into every home where there are mothers and elder sisters looking for help in the best kind of teaching for the little ones—teaching which, with such help, must be a pure pleasure. The plan of the book is very simple. As the title shows, its great end is character. It aims at wakening the germs of goodness, through a love of goodness, in the children's hearts. There are thirteen chapters, devoted severally to helping children to be truthful, honest, obedient, helpful, fair, good-tempered, cheerful, brave, patient, clean, punctual, industrious and orderly. Each lesson is illustrated by a hymn and a Bible incident, or passage, which will add to the children's knowledge not only of Bible stories, but of the conditions of life in Eastern lands; and then there are short stories added in great variety, all healthy and pleasant to read, in which the children are real, and in which the listeners will feel that the friend who is talking to them enjoys being with children; and that is the great secret of success in teaching as well as in play.

We must not tell any of the stories here, but we will add some passages from the preface, which will show that this little book is the work of a good teacher:—

"We cannot do much without ideals and aspirations, or with them, without power to teach; and this power, I believe, though partly a natural gift, is more the result of experience and practice. There are two essential points:—1. *Have a definite idea for each lesson*; know what it is you want to drive home on that particular afternoon. 2. *Keep your class in hand*. In driving, if you drop the reins the horse bolts, or at any rate he does if he wants to; you can't stop him. So with a class, feel that you have the reins, not necessarily to be always tugging at them, but with sufficient grip to give a steady pull or turn the moment it is needed.

"But I fancy I hear someone saying:—'Yes, that's all very well, but the children won't mind what I say.' It is difficult, I know, but there is a great deal of suggestion in the little story of the Sunday-school boy, who did not mind one teacher

a bit, but when another teacher spoke to him obeyed instantly, because 'We must do what he says, you know.'

"With one teacher there was no firmness, no authority. The child knew this by instinct, as an animal would, but the other teacher meant to be obeyed, come what might. Do not be afraid to use your authority, always remembering, however, that shaking or scolding is not authority but loss of temper, and makes no manner of impression on the child morally. Real authority is patient to the end.

"Then make it easy for your class to be good; separate pairs who set one another on to mischief; don't keep them doing nothing; give them pictures or things to look at; do not expect them to listen to you for long together without some variety; and, above all, as I said before, have clearly in your own mind what it is you want to teach them."

#### A LESSON IN MATERIALISM.

MANY people seem to imagine that the task of those who strive to uplift the lives of the poor is a very simple one. The missionary or Scripture reader goes forth with a Bible in his pocket, a pleasant "good day" on his lips, and Eureka! the heart of man is won. This may be so in some few exceptional cases; but they are very exceptional. Generally, the crass materialism and indifferentism of the day are harder problems to solve than the majority conceive. The germ of spiritual life does not always respond to the mere utterance of prayer; and quotations from Hebrew and Christian sacred writings appeal in vain to the man whose whole thought and aspiration are set upon the things of this world. A cup of coffee and a shive of bread, a pint of beer and a pipe, a Christmas hot-pot, are good visible things that you can feel and swallow. They represent the expenditure of so much money, and have a flavour which remains as a source of delight in the memory of physical pleasures. Even when these material offerings are given as a means of attraction to a religious service; when the demands of hunger and thirst have been satisfied, and while digestion is busy with its mysterious work; when the mind ought to be free to refresh itself with higher thoughts suggested by hymn and prayer, the knots in the bondage of the body are not sufficiently loosened to give that feeling of liberty which allows the spirit to escape beyond the realms of day. The whole man is too often fixed in his seat; and this fact constitutes his whole duty. He occupies so much cubic space in the room and nothing more, and is something more interesting to look at than an empty bench. The sound of sacred songs and solos lulls for a time the poignancy of his perpetual need; and he can allow himself to be absorbed in that sweet do-nothingness, the Nirvana of those who know the bitterness of the old, sad words "No man hath hired us." The picture is not exaggerated. We have felt perfectly helpless before men of this class. "In the name of heaven, what can we do?" is the cry of all reformers who feel the utter thralldom of life and imagination, which is the result of this form of materialism.

Take the strange contrast that has presented itself to us within a few hours. We feed our souls, and purify our thoughts

by contact with the highest and best. The day of rest is like an oasis by the way. Our worship, our meditation, our converse with a few select friends strengthen the inner man. Perchance, among these Sabbath evening comrades there is a youthful idealist and enthusiast who wins and charms by his beautiful interpretation of the doctrine of the Logos, and opens up the possibilities of the kingdom that is to be by the verve and eloquence of his passion for humanity. Blessed is the man who comes within reach of the persuasiveness of youth, and can sympathise with its ideals and visions! When our enthusiast is gone, and we have time to think, we find that something he quoted compels us to spend an hour or two with the suggestive pages of Wordsworth and Tennyson; and we retire to our couch aglow with the bliss of souls that sing and souls that strive, grateful for the many happy warriors who rule the thoughts of men. The wealth of our hearts has been purified by the breath of the ideal, and the work of the week must wear a different aspect after this refreshment of the spirit. "The things that are not seen are eternal." But on the morrow we descend again to the things that are seen, and what a bitter and sad descent it too often is: from the large wholesome life of faith and imagination to the narrow, heavy life of mere existence. The contrast is so startling that we want to cry, "Who shall deliver us from the body of this death?"

Take a concrete example we have had in our minds while penning the above words. Here is a man approaching three-score years of age. The early influences for good in that man's life, as far as we can learn, have been absolutely worthless. After a peep in at school he began his struggle for daily bread as a "scaler" in a boiler yard. The tone of his companions was low and sensual; their amusement and recreation of the earth, earthy. Cheap entertainments in music-hall and theatre were not edifying forty years ago; and he had to follow the fashion of his fellows. When he reached young manhood he became a labourer in the yard; and this has been his occupation ever since. Early marriage is the custom among his class, and is scarcely ever prefaced with a love-story or romance. In his world women are not wooed but wed. Romeos are idiots, and are only seen and heard on the stage. His wife gave him children to feed. Holidays, not "holy-days," were marked by the advent and departure of these little ones. Death and club-money are almost synonymous terms among certain dwellers in our huge cities; so that the pathos of the "visitation" is swept away in the excitement of the business arrangements with the insurance society and the undertaker. That excitement over, the old, dull, dead level of existence is reached again. Men must work in order to get the wherewithal for food and drink, particularly the latter. And so the years roll on: his work laborious and monotonous, his home surroundings dirty and unattractive, his only companions workmates who love to swill, to fill, and to call for more, while money lasts or the landlord trusts. Then old age creeps on. Younger and more active men get the preference at the workshops; and the man becomes a parasite. He hangs on everywhere. He haunts the yard-gate, the ghost of what he was; he slouches through the old familiar

\* "Do the Right": A Book for the Little Ones. By A. L. C. London: Sunday School Association, Essex Hall, W.C. Price 8d. net.



streets, or sits at home gazing vacantly into the fire. What refined people stigmatise as coarseness has beset him behind and before: coarse thoughts, coarse jokes, coarse amusements, and rough animal living. And here, when he has reached the dregs of life, he is found by a Scripture reader or missionary. If this friend of the poor has ever been upon the Mount of Transfiguration, the problem presented by that woe-begone figure that sits by the fire is the most appalling a man was ever compelled to face. Think of him, all ye who have been brought up to revel in the luxury of cleanliness, the wholesomeness of country life, and the charm and play of intellect that comes from open intercourse with men of noble views. Some delicate people could not bear to touch this man with their gloves on. We do not wonder at their physical repugnance. From the sweet, clear air of the height of refinement to the dull, stagnant marsh of degradation is a great drop. This man is in a sadder state than the prodigal among the swine: this man has been dead all his life. Think of that significant phrase now: "the body of *this* death." Blame whom you like. If you are a Socialist you will know whom to blame, and that perhaps will yield some sort of satisfaction. But the Scripture reader or missionary is an individualist; he has neither time nor ability to study columns of statistics and sheets of returns. He asks himself this pertinent, practical question: "Can I, with the help of God, touch the spirit of this man who has been dead all these years?" That is the touch that is wanted. It is the play of soul upon soul, hampered or helped by the creed and dogma of the Church to which the awakener belongs. Helped also by the material assistance he is able to give to this brother in distress. Great is the fall from the Mount of Transfiguration to the valley of loaves and fishes. The atmosphere is completely changed, the surroundings are altogether different. And so, when your missionary is met in a gloomy alley the morning after his talk with the idealist, he must not be surprised if, instead of a quotation from the poem of John or a poem by Tennyson, he is asked for a soup-ticket. Sweetness and light are often translated into sweet-smelling savour and warmth. Nor must we be surprised at another thing quite as startling in its way. And that is that the theology of one set of workers among the poor, represented by the Scripture reader, is much more attractive than that of another set, represented by the domestic missionary. We require our missionaries to have a certain amount of culture. We are delighted to hear of them spending a Sunday night such as we have attempted to describe. We are more pleased when they have been uplifted and enlarged by University education and intercourse with the finest intellects among us. That is quite right. But the more they have of that, the more will they feel the difference between their position and that of their friends the orthodox Scripture readers. The latter believe in a material heaven, a material hell, and a material scheme of salvation. And they know how to present this to the condemned and unconverted with wonderful dramatic power and suggestiveness. The story is vivid: in parts you can feel the rush and intensity of its

passionate appeal; and its movement sweeps across you like the incidents in a sensational play. "A price was paid," they cry exultingly. "Look and believe; look and live through all eternity!" It is no use your Oxford University missionary stopping to enter into a subtle discussion as to the meaning of vicarious sacrifice. The man to be saved sympathises with golden gates and golden streets. The happy land is a veritable Klondike. And there are always vast numbers of spiritual Dick Whittingtons. Our friend the Scripture reader knows this, and he does not hesitate to use the power his knowledge gives him. Look at his materialism. His lessons are all object-lessons inspired by it. He pulls the sinner back from the lake of fire and brimstone, he sprinkles him with the blood of his Saviour, he conducts him to the golden gate. Is it any wonder, then, that the poor, worn-out boiler-maker's labourer, after a most distressing attack of bronchitis, gratefully accepts a ticket to a free tea, and listens to the glorious news of the Gospel? His logic is quick, if not strong. All his people were "Protestants" before him. He must follow the good old example. What was good enough for them is good enough for him. And so he takes his tea and his Gospel, and is saved. And our friend the Scripture reader triumphantly tells us that we have no Gospel for the poor.

We certainly must "bide a wee." The heaven of education and enlightenment has not got through the whole measure of meal, but it is working its way. In the meantime your missionary must possess his soul with patience and keep his ideal pure. He must work and pray, so that the coming generations of the sons of men in the years of their health and strength, may be enabled to live a life less materialistic and monotonous in this Christian land of ours, than was possible with their forefathers.

J. L. HAIGH.

#### SOUTHEND: NOTICE TO QUIT.

SIR,—Favour me with a line to ask the attention of your readers to my appeal in your Advertising Department, as the hall I have had is to be taken from me. Some pressure on the proprietors may have led to this. I have great hopes we shall, by-and-by, have a self-supporting church at Southend. I know that the Rev. T. E. M. Edwards regards our effort there in the same light.

R. SPEARS.

WEST OF IRELAND DISTRESS FUND.—The Rev. C. J. Street (Maythorn, Heaton, Bolton) desires to acknowledge with sincere thanks the following gifts, which have been duly forwarded to the above Fund:—Mrs. Crook, £2 2s.; Miss H. Evans, 5s.; A Reader of THE INQUIRER, £1 1s.; Misses F. and E. Meyer, £4; Miss L. K. Garrett, £20; William Blake, £20; Mrs. Eleanor Garrett, £5; Mrs. R. Moore, £1. The following sums have also been sent direct to Manchester by readers of THE INQUIRER:—Mrs. Temple, £3; Miss E. J. Garrett, £5; Mrs. H. Eames, £5; W. J. Hands, £1 1s.; Miss A. Hanmer, £1; J. Blackley, jun., £1.

DOES GOD CARE? The second edition (revised) is now ready. One shilling. London: Elliot Stock, and all booksellers.

## OBITUARY.

### THE LATE N. W. WOODWARD, OF CHOWBENT.

By the death of Nicholas Withington Woodward, of Park House, Atherton, on Friday week, the district has suddenly lost one of its best known men, Chowbent Chapel has to mourn one of its most faithful members, and the Unitarian body, especially that portion of it included within the Provincial Assembly of Lancashire and Cheshire, is poorer, for few business men attended Unitarian meetings within that area more regularly, whether in connection with chapels or schools, than did the deceased. Himself a reticent man, he yet took a genuine and intelligent interest in all our denominational affairs. A few months ago, while some miles away from home, Mr. Woodward suffered an accident with a bicycle. He called upon a doctor, who appears to have warned him that sudden and dangerous rushes of blood to the head might be the consequence for some time to come. Of his accident and of the doctor's warning, Mr. Woodward, as was characteristic with him, seems to have said little to his wife and family, to whom he was so devoted that he would at all times spare them any pain or trouble. It was characteristic of him scarcely ever to speak of being unwell, unless directly questioned. Hence the family and friends were quite unprepared for his death, which the accident may now account for. A good husband and father, a man of quiet and blameless life, whose fidelity has been well tried in the many offices he has held and has never been found wanting, belonging also to one of the oldest and most respected families in the Atherton district, much sympathy is felt for his wife and children, two grown-up daughters and a son, and for his relatives at Monton and Ramsbottom. Mr. Woodward was, and had been for many years, a prominent member of the Chowbent Chapel and Sunday-school Committees, and a day-school manager. A little time ago there was a debt of £700 on the new schools and warden's accounts, which debt, by subscriptions and other efforts, has been now reduced to £190. Mr. Woodward was the initiator of these efforts, started the list with a liberal subscription, and worked at the endeavour all through, he having been appointed treasurer. He was a good supporter of the chapel and a most regular attendant, bringing up his children to the same good habit. Mr. Woodward was also one of the delegates of the congregation to the Triennial Conferences, to the Provincial Assembly, and to the North and East Lancashire Unitarian Mission, and he seldom missed any meeting connected with these. On the night before his death he was auditing the N. and E.L.U. Mission accounts for the forthcoming annual meeting. In Atherton, Mr. Woodward was a member of the Technical School Committee, a well-known member of the Liberal Club, and an overseer of the district. Truly his motto might have been "He was faithful," for that he was in anything he undertook. But those who knew him more intimately, and especially his family, characteristically reticent though he was, know that he was even more than that. He leaves behind him a



memory which many will cherish. He was fifty-five years of age. The interment took place on Monday at the Atherton Cemetery, the service being conducted by the Rev. J. J. Wright, and was attended by a large number of the leading members of Chowbent Chapel, as a mark of their high esteem for Mr. Woodward's character.

#### ELIZABETH EILOART, NOVELIST.

MRS. EILOART, who passed away at Brighton on February 22, was born in London in the year 1827, and was the widow of the late Carl Julius Gozna Eiloart, who died three years ago next April. From telling stories to her own children Mrs. Eiloart became a storyteller to thousands of children in other families. Her first book, "Ernie Elton," was dedicated to "My Boys," and was soon followed by two other works written especially for young people. "Tom Dunstone's Boyhood" described the upward struggle of her own father's early life; while "Some of Our Girls" was written to show the unsatisfactory results of our workhouse schools in dealing with those unfortunate children who have been deprived of home influences. Mrs. Eiloart's first novel, "The Curate's Discipline," like many of its successors, written from a distinctly Nonconformist point of view, while it fully appreciated the good qualities of our English clergy did not shrink from that gentle ridicule which pointed out the weakness which arises from a so-called national church.

But, perhaps, the social element was the strongest point in most of the works from the pen of Mrs. Eiloart. Before it became the fashion to "do" the slums we find her, in "Meg," dealing with the still unsolved problem of our London poor; while, in her "From Thistles, Grapes?" she takes up the question of the ignorance of the almost equally-neglected poor of the rural districts. "Just a Woman," too, which appeared in 1871, before the Board-schools had produced even their first crop of fruit, foreshadowed some of the good results which may be obtained by education. And "Woman's Wrong," as the title suggests, dealt with the question of those rights which are now gradually being granted to the larger half of modern society. "Jabez Elsleigh, M.P.," dealt also with a social problem; for, while it gave us the life of a political adventurer, it also touched upon a strike of agricultural labourers.

For some years, however, Mrs. Eiloart has laid aside her busy pen; and, after spending some time in foreign travel, had settled down as a resident in Brighton. But her health was gradually failing, and during the past winter she was confined more or less to the house. And, at length, though suffering from chronic asthma, heart disease supervened, and she passed quietly away as in a peaceful sleep.

The funeral took place on Saturday, February 26, at the Brighton Extra-Mural Cemetery, and was attended by her three sons, her two daughters, and other friends. The Rev. Alfred Hood, who officiated, preached on Sunday morning at the Free Christian Church from Is. xxxii. 17: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

In our memorial notice of Miss Clara Tayler last week we regret that there were

two errors of date. It was on February 9 that Miss Tayler passed away, and the funeral was on the 15th.

#### THE CHILDREN'S COLUMN.

"TRUTH in the inward parts," read Tom from a motto-page in his magazine. "That's funny. What does it mean, mother? I thought Truth was the thing that people always ought to tell."

"So it is, Tom; but Truth is not a thing that belongs to your lips only. The lips only speak out what lives within—'in the inward parts.' Can't you guess what that means? What is there inside you that can be true or not true?"

"Well, I suppose my mind can be true or false, can't it? Is that what it means?"

"Yes, what we call our mind or heart. We speak of a man being 'true-hearted,' which means that at the bottom, at the foundation of his character, he is true. This is 'truth in the inward parts' which the Psalm says that God desires. It would be impossible for such a man to tell a lie, for speech is the coming out of what is inside."

Tom thought about it, but he did not look quite satisfied. His mother went on:—"People are often not nearly particular enough about the truth. Girls and boys, for instance, copy their lessons from each other, or from a book, and then show them as their own. They do not remember that they are telling lies then."

"No," said Tom, "I never thought of that. But it's not so bad as telling lies, mother."

"It is *deceiving*, Tom, and that is the same thing."

"But, anyway, it's only a *little* lie, mother—not a real big one."

"That is just where the danger is, Tom. We deceive *ourselves* about the truth. I don't think there are 'little lies' and 'big lies.' Whatever is not true is false. There is a clear line drawn between the two. It is like the line between two goals in your games. There is your own goal and the enemy's goal; and if you once cross the line you are in the enemy's hands, whether you are only *just* over the line or are far in."

"But, mother, no one *says*, about the lessons, 'I did it all myself'; that *would* be a lie."

"But he says it in deeds, though not in words, Tom. I don't see the difference. He wishes and intends it to be supposed that he did the work himself—that is, he intends to deceive. If anything, I think it is rather worse than saying that he did the work himself, because there is no courage in it. He does not sin bravely, but *meanly*, screening himself behind the excuse that he did not speak."

Tom looked down at the motto-page, but he was not reading it. His mother said, "These things often come from children following each other, and not wanting to stand by themselves. They *know* better, but they are more afraid of being laughed at as 'goodies' than they are anxious to be quite true. The truth does not live strongly enough in the inward parts."

A silence followed. Then Tom said, "I've often done that, mother, and never thought much about it. I thought no one would find out."

"If you had not known it to be wrong, Tom, you would not have minded being found out. Your 'inward part' felt that

it was wrong, but the truth there was not strong enough to stir you up to resist. There are very many ways in which the want of entire truthfulness shows itself. One is the way in which we work. We do bad or unsatisfactory work. The brick-layer puts too much mortar and too few bricks; the plumber does not fit his joints well; the tailor or dressmaker does not fasten off the threads; and the things that are meant to last come to pieces. The 'inward parts' of these people have not been filled with the love of *truth for its own sake*. These may seem small things; but to act untruthfully or dishonestly in *any way* trains us not to be strict about truth. We do not remember the words of the Psalm, 'Thou desirest truth in the inward parts.'"

"Mother," said Tom, "when you told me to brush my trousers to-day I brushed the mud off the outside, and thought you wouldn't see the inside. Was that very bad?"

His mother laughed. "It was lazy and untidy, and certainly a little deceitful. You knew that that was not what I *meant*, and you wished me to believe that you had done what you ought. The whole gist of the matter, I think, lies in this: we can't be too particular to speak and act truthfully. If we have the truth at heart it will come out in all we say and do. And when we try to make out that we have acted truly, and hide that we have only done it partly, that shows that we *do know* better, and have not acted up to it. We are all *bound* to act up to the very best we know; and if we fall below that we do wrong, and fall into sin. If we do less than we ought in little things these lead up to greater ones, and we grow used to being not quite true. Do you remember that saying that is told of Jesus when he spoke to one of the Pharisees:—'Ye Pharisees cleanse the outside of the cup and the platter, but your inward part is full of extortion and wickedness?'"

"Yes, I remember that," said Tom. "You told me about that, one day."

"Do you think, Tom, that the people who endured to be burnt to death, or imprisoned till they died, or to be tortured because they would not be false to the truth, began by making deceits in little things? Were not their hearts full of a strong deep love of truth, which made it impossible to be false to anyone? Here are some words of Shakespeare's for you to remember always:—

To thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

Tom was silent for a minute, and then said, "Please, mother, write that down for me."

He waited quietly while she wrote it, then put it in his pocket, shut his book with a slap, and as he ran off, whistling gently, he put his head in at the door again to say, "I'm going to brush inside my trousers!"

GERTRUDE MARTINEAU.

EXTRACT FROM A LECTURE ON "FOODS AND THEIR VALUES," BY DR. ANDREW WILSON, F.R.S.E., &c.—  
"If any motives—first, of due regard for health, and, second, of getting full food-value for money expended—can be said to weigh with us in choosing our food, then I say that Cocoa (Epps' being the most nutritious) should be made to replace tea and coffee without hesitation. Cocoa is a food; tea and coffee are not foods. This is the whole science of the matter in a nutshell, and he who runs may read the obvious moral of the story."



# The Inquirer.

ESTABLISHED 1842.

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LONDON, MARCH 5, 1898.

## TWO DUTIES TO RECONCILE.

AMONG the churches of this country, so various in organisation and in doctrine, in the number of their adherents, and in the estimation of the world, there is a little group whose fate it has been for several generations to be separated by very decisive barriers from the rest. They have been looked upon with coldness and dislike on account of the extreme heresy of their teaching. The door of friendly communion and co-operation in religious work has been shut to them. Even in these days of the nearing of the sects and the fresh desire for unity amid difference, these churches do not receive that recognition in the larger religious fellowship which many, both within and without their own borders, feel to be their due. The fact has to be recognised that, for the present at any rate, they must stand apart from the great stream of the religious life of this country. They must do their own work and bear their own testimony, with hands ever ready to grasp whatever honest hands are held out to them in the companionship of common endeavour, and yet prepared still to meet rebuff and misunderstanding, and patiently to bear that isolation which has so long been their lot.

Of these churches there are two main characteristics, which mark at the same time two duties, neither of which may be neglected, or suffered to bring division into the body through antagonism to the other. These two characteristics are catholicity and heresy. The terms may seem to some minds mutually exclusive, for the great "Catholic" Church of the world is essentially dogmatic, and the deadly foe of all heresies. But it is because we claim, and are bound to claim, the term "catholic" for a far higher significance, that we

can thus truly speak of catholicity and heresy as the two chief characteristics of these churches with which we are concerned. They are Free Churches, with an open fellowship. The bond of their union is not dogmatic, but spiritual. The people who are gathered into them unite simply for the worship of God and such fellowship in religious life, including common work, as that desire for worship implies. But, at the same time, they are not indifferent to truth; indeed, they value the freedom of their churches so highly, because they care so much for truth; and they care so much for truth, because by no other way can they offer a whole-hearted worship to the Most High. Thus for generations they have been heretics, resisting all dogmatism, and claiming a free utterance for the full measure of truth that at any time might be revealed to them. Therefore, also in the religious life of the present day, they have two clear duties to fulfil: to maintain an open fellowship in free catholic churches, and to maintain the witness of an earnest heresy.

Those who are filled with a great love of the catholic ideal, who hunger for the time when there shall be no division in the churches, and desire in their own fellowship at least to bring in at once the golden age, are apt to be impatient of the zealous advocate of any form of truth, because it may mark divisions they would gladly forget; and, on the other hand, one whose heart is aglow with a new joy of religious life, which has come to him through deliverance from old and cramping forms of thought, who has found a new and better doctrine, which to him is life indeed, is apt in his teaching to be too insistent that such truth as he has gained must suffice for all others, satisfying all their needs, as it has sufficed for him.

To be true to the duties of our day we have to find in the fellowship of our churches a common ground of unity for these two, and a wiser spirit that shall control any mischievous extravagance in either.

Our heresy at the present time is known as Unitarianism. It may be an unfortunate name. It certainly gives rise to much prejudice and misunderstanding. But, for good or ill, the world will call us Unitarians. The name had its origin, so far as it applies to our people, in the anti-Trinitarian controversy, but when we now speak of Unitarianism that is not what is suggested to the mind. Our heresy is concerned with God and man, with the Divine order of the world, with the character of revelation, with the nature of all inspired teachers, and, chief among them, Jesus himself, and with what is the true authority in religion. The principle of free inquiry is an essential part of our method of thinking, and so also is opposition to every form of dogmatism. And when we urge it as a duty of the first importance to maintain the witness of our heresy, that does not mean the mere carrying

on of doctrinal controversy with those who hold different views of truth. What we have to demonstrate is the power of the religious life expressed in this method and these forms of thought. It is for the sake of religion that we maintain our heresy, and its testimony is still needed in the world. If, in the interest of a wider comprehension, we say that we will not allow our churches to be used for such manifestation of the truth, we are refusing a vital religious service, which we are called to render in this present time to those who sorely need our help, and we are not advancing genuine catholicity one whit, since that can only be where there is the frankest acknowledgment and expression of different modes of thought, with the understanding that each one must be true to his own measure of truth, but without dogmatic intolerance, since by different ways God is leading His children up to the perfect light.

It ought to be possible to maintain the witness of our heresy while, at the same time, preserving the true catholicity of our fellowship. It cannot be too strongly insisted that we, as Unitarians, are worshippers in Free Churches, and that as we are true to our own principles, we can found only churches that are free. Some we have inherited from the past, and from predecessors who were not Unitarians. We must hand them on, unfettered as we received them, and leave each generation free in the enjoyment of the same trust, to be true to its own measure of truth. And so with our other churches, many of which had a different origin; some quite recently founded by Unitarians who united to form a church because otherwise they were homeless in the religious world; we must maintain the same principle, and leave them to our children, untrammelled as we now hold them, simply for the worship of God and the nurture of religious life.

But in all alike we are called to bear our whole testimony, and of that what is called our Unitarianism is a chief part.

The ideal name for our churches, if only we could adopt it and make the world understand, would be a Union of Free Catholic Churches, for that exactly expresses what we mean; but until there is such agreement we must have patience with our present variety of names, and only see to it that we understand and practise the wisdom of a genuine charity.

## "THE TRUTH SHALL MAKE YOU FREE."

DID ever Truth buy clothes of Time  
And house in them his limbs supernal,  
Crying, "This fashion shall not change  
Not I, but it is, God's eternal";  
Or, lacking inward love and light,  
Each day into his own tomb harden,  
As like a broken man he kept  
The limits of his childhood's garden?

Nay—

Truth is God's standard-bearer, ever  
In front of Life, behind it, never!

E. B. Betham.



## THE DIVINE COMEDY.—III.

## (CONCLUSION.)

NONE of the world's poets needs such careful study as Dante. To read him is not enough: he must be re-read and studied until the verse begins to glow with an inward light. Unless pains be taken to master the underlying intentions in the early portions of the Poem, the reader will presently find himself stopped by the sheer impossibility of getting any farther. How many a valorous reading circle, fired by great resolves, has boldly plunged into the "selva oscura," but presently found itself in a still darker wood than that from which Dante was fortunate enough to escape? How many an individual, having followed Dante into the fourth or fifth circle of Hell, has lacked the hardihood to prosecute the journey any further, and beat a welcome retreat before a glimpse has been gathered of Purgatory or of Heaven? Many of the current impressions of Dante originate from these immature attempts to read him. But we must grasp the whole design of the Divine Comedy before we can understand any of its parts. Well says Carlyle that, if it were not for the Paradise, the Hell would not be true. Let all would-be readers of the Poem consider this: let them also remember that Dante is not one to wear his heart upon his sleeve. Let them take home the warning given in the second canto of Paradise: "O ye who are in a little boat, desirous to listen, following behind my ship which goes singing on her way, turn to see again your shores: put not out upon the deep, for haply losing me, ye would remain astray. The water that I sail was never crossed. . . . Ye other few who have lifted up your necks betimes to the bread of the Angels, on which one here subsists but never becomes sated of it, ye may well put forth your vessel over the briny deep, keeping my wake before you on the water which burns smooth again." It is as though Dante had said, "Fit audience let me find, though few."

Has the reader, for example, ever asked himself the very general question why Dante chose the other world for the scene of this Journey; or the even wider question why Dante has here expressed himself in poetry rather than in prose?

So far as Dante is a teacher of moral truth all he has to say could have been illustrated from the present life. It might be contended that the points of his teaching would have been more effectively driven home if the scene of action had been laid in the visible world of the senses. Why should he plant himself in supersensuous realms? Why should he pretend to see in vision those truths which every thoughtful man may see with his waking eyes?

The readiest answer to these questions, but certainly one of the shallowest, is that which finds the explanation in the spirit of the age when Dante wrote. Modern criticism, led astray perhaps by German philosophy, attributes too much to the Zeit Geist, too little to the Man. It is true of all men, but especially true of the imperial souls of the race, that their best work derives its inspiration from the common experiences of the human heart. If this Poem has value for our time, it comes from those features of the inner life of Dante which resemble our own, not from those in which he differs from us.

True, the particular framework of Dante's other world is Mediæval and Roman Catholic. But why is the action of the Poem placed in the other world at all? The answer is that Dante's heart was *there*. And his heart was there because he believed Beatrice was there.

She whom he loved was dead. Who she was, what relations existed between her and Dante—this we can never know with any approach to fulness. But, as I have already noted, she was undoubtedly a being of flesh and blood. She had also, during her earthly life, exercised a sovereign influence over the poet, which at a critical moment had caused him to direct his steps aright. Strange, indeed, is the theory of Bartoli and Renier that Beatrice was a purely ideal creation—a name for that particular vision of the True and Beautiful to the pursuit of which Dante was a dedicated spirit. This is one of those aberrations of the wise and prudent which need correcting by the intuitions of babes and sucklings. On the other hand, the common tradition which represents Beatrice as the daughter of Folco Portinari, and marries her to Simon dei Bardi, adopted though it be by Lowell and Carlyle, rests on no conclusive evidence. Such an attachment would have been inconsistent with the scrupulous purity of Dante's passion, and there are positive reasons to justify the inference. But whoever she was, it is clear that between her soul and the poet's an eternal marriage had been celebrated. Of her, in early youth, he vowed to write such things as had never yet been written of any woman. By which Dante meant that in Beatrice he would exalt the ideal of womanhood to its loftiest height; in contrast to several modern writers who, also writing of woman "such things as have never yet been written," vie with one another in debasing the conception to the lowest depths.

This, however, is not the only reason why Dante's life had its centre of gravity in another world. The only minds whose thoughts rise to their full dignity and truth are those which have thoroughly grasped and assimilated the calamity of death. Comparatively few persons are able to do this, perhaps happily for them; but it seems to be one of the characteristics of all really great minds. Power to look at life from the standpoint of its final moment, and to make that re-valuation of all mortal interests which such a view involves, belongs to the human imagination only in the highest phase of its development; the soul in whom that power exists is an inexhaustible well either of Prophecy or of Song. This rare gift Dante possessed. His attitude towards life is one which squares with the certainty of death. While ordinary men put those values on pleasures and pains which they have in anticipation, Dante, on the other hand, values them in retrospect, having first transported himself to the time when earthly experience is over, and the eternal issues to which it leads are opened out. His natural point of view is one outside the bounds of Time and Space; Eternity is to him a realised truth; where else, then, but in Eternity shall the journey of man's life be placed? Perhaps the most penetrating piece of Dante criticism ever written is to be found in Carlyle's Essay. Carlyle, after making some more or less obvious remarks, finds his attention arrested by that line in the

Hell where the lost are described as having "no hope of death." And then comes this lightning flash of truth:—"One day it had risen sternly benign on the scathed heart of Dante that he, wretched, never resting, worn as he was, would full surely die, 'that Destiny could not doom him not to die.'" This is the criticism not of a book upon a book, but of one living soul upon another. Learned critics of Dante do not speak highly of Carlyle's Essay: but the sentence I have quoted is worth a shelf-full of commentaries, for it contains the master-key to "this mystic unfathomable song." To the painter of souls no subject can be seen in its true perspective, except from the vantage ground of the eternal world. So long as a man remains in the temporal relationships of the present life, his portrait cannot be drawn. Only in the light of Eternity can men or things, history or theology, be studied aright. So Dante transfers them all to an imaginary world beyond, where human character and abstract truth are alike shorn of their perishable accessories, and only two essential facts remain—the soul on the one hand and the moral order of the universe on the other. In all this the spirit of Dante stands in abiding antagonism to some of the most popular views of our own day. But he is in permanent agreement with the deeper intuition of the soul.

But the line of interpretation here indicated, even if carried much further than I have been able, would not give an exhaustive appreciation of the Poem. Before we can do justice to this sovereign work we must embrace its Beauty as well as its meaning. Among the final causes of the Divine Comedy, Beauty holds an equal place with Truth. It is the greatest Art-work ever moulded out of human speech. Too many of our Dante students have been like men hunting for fossils among the ruins of the Parthenon. Such investigations tend to obscure the fact that we are in the presence of a thing of beauty whose supreme reason for existence is itself. And the moment we approach the Poem from this side new doors begin to open. The Divine Comedy resembles all true works of Art in meaning many things beyond those which its creator intends to convey. It is one of the tests of genuine Art that whatever we hold for deepest truth in thought or highest rule in conduct shall be provoked into consciousness as we stand in its presence. Every perfect work is a provocation to the higher self of the beholder; the best part of its meaning lies not in it but in him. For this reason a thing of beauty is a joy for ever. The reader who expects that joy from the Divine Comedy, and is prepared to take the pains needed for its discovery, will not be disappointed.\*

L. P. JACKS.

LEARN to admire rightly; the great pleasure of life is that. Note what the great men admired; they admired great things: narrow spirits admire basely, and worship meanly.—*Thackeray*.

\* Those who can read Italian should get Scartazzini's edition of the Divine Comedy. The best prose translation is C. E. Norton's (3 vols., Macmillan, 18s.). Prose translations are usually preferable to those in verse, as the latter are apt to lose the simplicity and directness of Dante's utterance. But Longfellow's translation is both literal and pleasant, and may be recommended for general purposes. The notes are also excellent. The best Essay on Dante is that by Mr. Lowell in "My Study Windows."



## WALTER PATER AND HIS WORK.

ONE of the most cultured and finished writers whom the latter half of this century has produced, there is, perhaps, no writer less worthily appreciated than Mr. Walter Pater, and that for the most part because so little known. Indeed, his admirers may be said to form a "cult" in themselves, and the depth of admiration accorded by such, to both the man and his work, may in some measure compensate for any lack of popularity.

Of Dutch extraction, Walter Horatio Pater was born at Shadwell, near London, in 1839, and for his early education was indebted to a school at Enfield, to which village the family retired on the death of his father. In his fifteenth year he was sent to King's School, Canterbury, and in 1858 entered Queen's College, Oxford. At the University he was coached by Professor Jowett, and there is little doubt that from the Master of Balliol he caught some of his enthusiasm for Greek classics, and for Plato in particular. Of a shy, quiet, and retiring disposition, which disposition he carried through life, he was through his school and college career noted for a deep thoughtfulness of mind and a habit of reserved contemplation; and when in after years he became one of the most honoured fellows and tutors of Brasenose, these same qualities were even more marked than in his earlier life.

At first his intention had been to enter the Church, but this he abandoned, and took up the idea of becoming a Unitarian minister; but, partly through the influence of his closest friendships, but more probably through the tendency of his own mind, he gradually lost all faith in Christianity as a system, and gradually drifted into his proper sphere—that of literature. Coming early under the teaching of Ruskin, and possessed of a super-sensitive fastidiousness in matters of art, Pater was not the man to rush unthinkingly into print, carrying with him youthful faults to be repented of in after years, and it was not until his twenty-seventh year that his first venture was made—a fragment on Coleridge, published in the *Westminster Review*. Two years later appeared one of his most famous essays, that on Winckelmann, and in 1873 his first volume, entitled, "Studies in the History of the Renaissance," was issued.

Twelve years elapsed before his next great—perhaps his greatest—work was put before the public, and the thoughtful reader of "Marius the Epicurean" may easily discover the reason for the long delay. Perfection was to its author a creed; perfection of expression, of description, of delineation; and in his workmanship, as well as in the ideal set up by his hero, we find the true reason of the long intervals between Mr. Pater's publications, and realise why he wrote comparatively little. So careful was he of the technique of his art, that he wrote and re-wrote passages and paragraphs, and sometimes whole chapters, and that not once or twice, but twenty or thirty times, and in some cases after all his labour returning to his original rendering.

In "Marius" we may, without presumption, suppose that we have embodied much of the inner experience of the author. From the descriptions of the home life of the young Roman and his susceptibilities to all the natural beauty of the home instincts, we receive the same impression

as from "The Child in the House," and the story of "Emerald Uthwart," gathered into his "Miscellaneous Studies," an impression of his own clinging to the privacy of home, and his deep, almost hidden, love for his childhood's surroundings.

Here, too, we come across the depth of the writer's religious nature. Alienated in mind as he may have been from Christianity as a system, his was essentially a religious soul; and by the intensity of this power he has been able to reclothe the old pagan beliefs with a possibility for their existence; or rather, to get behind the decayed and almost dead manifestations to the soul which at first had given them birth. In his "Greek Studies" Mr. Pater performs this same office, and under his touch the classic loses its coldness, and glows with the life and warmth of emotion, colour, and reality.

As a student of Plato Mr. Pater carries along with him this same power; and, lured by his magic, the great philosopher emerges from out the shade of his beloved plane trees, leaves the halls of his academy, and becomes a human being with human sympathies. Indeed, such an exquisite blending is there between Pater, Plato, and Marius that at times we scarcely differentiate between them. The tutor of Brasenose, sought after by the youth of Oxford, who were attracted to him by the very power of his innate sympathy; the youth wandering from his village home to the great city of Marcus Aurelius, attaching to himself as he walks along the brilliant centurion and the simple country child; the great Greek, sought after by the youth of his time, so full of the instinct of humanity that he notes the very games of the boys outside the temple; each and all of them influenced by the search after the "sanity," or healthiness, of all purely human sanctities.

In "Plato and Platonism," one of the author's latest works, we have not only the genius of Plato revealed in the fact that he was a "lover," a lover of humanity, but we have the philosopher under the aspect of a story-teller, and here, again, we come across another of Mr. Pater's peculiarities of genius. Along with Plato and Marius, he loves a story, and no more beautiful rendering can be found of Cupid and Psyche than that cited from the Golden Book over which the two Roman lads poured in the sunlit glory of the old granary. In "Greek Studies" there is manifested the same quality in the telling of the well-known stories of Demeter and Persephone, and Hippolytus Veiled, into which the narrator has carried to the full his own doctrine of perfection.

Cold and critical is the verdict of many readers after a perusal of "Marius," or of the "Greek Studies"; but Walter Pater's works are a curious reflection of himself. Living almost entirely apart from the fashionable and lion-hunting sections of London society, in his rooms at Oxford, or in his home with his sisters, Mr. Pater was the centre round which the best of the University life, and much of the best literary life of the capital, loved to gather, and while possessing a wide acquaintance, within these circles were the few who, in the deepest sense of the word, might be termed friends. So with his works. Dull and uninteresting to the devourers of print, anxious only to pass an idle hour; cold and complicated to the casual reader

to the inner circle, who get behind and inside the mind of the author, they are instinct with life and meaning, and full of a chaste and suppressed emotion for what is eternally beautiful in literature, art, and religion.

J. S. PATTINSON.

## A MESSAGE TO BURDEN-BEARERS.\*

JESUS was a great receiver. It seemed to him that all things were given to him from the Father; but he was also a generous giver, and he said, "It is more blessed to give than to receive." We have all proved this by experience; for, if one stops with receiving, he is confirmed in selfishness, and selfishness is always low and poor. But giving is the expression of love; and whosoever gives becomes so far like God, for God is love.

"Come unto me, and I will give you rest." Can we not also say that? Can we not invite even one sad, burdened, tired soul to come to us for rest, relief, refreshment? Can this church say that, out of a full, generous, happy faith in God and love for man? Jesus could say it, because he lived in sympathy with both God and man, and so felt sure of his hold of both,—felt as sure of the divine resources as of human need. So he received "from God, for man," as we may.

The impulse of compassion and service which Jesus felt toward mankind was no monopoly of his. Millions have shared it, millions share it to-day; for the spirit of good-will and helpfulness is all abroad. It is the best thing in civilisation. It is the best thing in ourselves. True-hearted and right-thinking people of every creed and nation have this feeling toward all the misery of the world,—a great compassionate longing to reach it with a sheltering and healing embrace.

This feeling in Jesus or in ourselves is what the Psalmist calls "the pity of the Lord," and what the book of Revelation calls "the Lamb in the midst of the throne." Yes, in the midst of the throne, at the very centre of the government of God, or at the heart of the spiritual universe, is the principle of love—a mighty power of attraction which reaches outward and downward towards the dependent creation, and which draws us all away from our childish sorrows and our grown-up troubles toward the everlasting peace. "His mercy endureth forever, and His tender mercies are over all His works." How do we know this to be true? Because we share it, because in all our nobler moments we feel this way ourselves. We, too, would care for all. We, too, would embrace in our love and fold in peace all beings who struggle and suffer.

Many are in need of comfort; many carry inward burdens and find no rest; many are trying to hide from each other and from themselves the sense of oppression, folly, ignorance, and perhaps of self-reproach. O these human hearts that beat and beat, and break with their own intensity! The habit of unhappiness is often early formed, so that, even when there is every cause for joy, the shadow does not lift: they are "sad in the sweet air, made glad some by the sun." Then comes the soft whisper of good tidings, the gentle call of an unseen companionship, the inward hint that there is a

\* From a sermon by the Rev. Charles G. Ames, printed in the *Christian Register* of January 27.



way of peace, that there is no need to go through life under this crushing load, and that they are made for a better and brighter destiny. Is it not the Christ voice within us all—the same prompting which makes us pity our burdened fellow-beings and soothe the need-less suffering of our brethren? Always it seems to say, "Come, and rest!"

This is the call of pure love. To the penitent and trusting it offers no word of blame, no chiding, not a syllable about the past: only, "Go in peace, and sin no more." And with this assurance of entire welcome comes the peace that is like a river of cleansing, and the perfect love that casteth out fear? Why should we not call such an experience a return to nature, a recovery of health, and a re-opening of our broken communications with the Source of life and power? Were we not made for the true, the beautiful, and the good? Have we not a native claim to lightheartedness and inward harmony?

Why should the children of a King  
Go mourning all their days?

But, while there are false and foolish burdens which we ought to cast off, there are also real and proper burdens which we ought to carry, and which yet sometimes seem very heavy. We have our just responsibilities and duties. We are heavy laden with the sufferings and sins of others; and sometimes our most sacred and proper relations impose on us great and heavy loads of care and anxiety, of toil and pain. Here, again, the inward voice calls cheerily, "Come unto me, and I will give you rest." For, if the burden cannot be lighter, there can be more strength to carry it. We have all proved it a thousand times. By the right use of means, of food, exercise, sleep, we have recovered from bodily weakness, and have gained power to do and to bear. As new strength may come to the body, so to the spirit.

*Trust* gives strength. When a man really believes that invisible and gracious powers attend his life, what burdens can he not carry? *Hope* gives strength. I turn on my trouble, and say: "I shall soon leave all this behind. I shall outlive my trial. I shall look back on it as a trifle; and, in time, I shall even forget it." Then courage springs anew: the beggar's pack of sad memories and weakening fears drops off, and one takes up the real burden with a song. *Love* gives strength. We can do for others many things which we cannot do for ourselves, and in acting from love we forget to be tired. And what power there is in rectitude,—in the confidence that one is in the right! Our chief source of weakness is in misgivings about our inward soundness; but whatever helps to establish us in innocence, to exalt our purposes, to confirm us in good principles, makes us strong in the inward man. So Sir Galahad says,—

My strength is as the strength of ten,  
Because my heart is pure.

Strength comes also from having some worthy work to do. Noble industries expel all self-accusing thoughts, and bar the door to morbid feelings. When I know that I am using the present hour just as I ought to use it, there is a sense of deep content, be it only in the homely toils of common life. The hardest task sets itself to music when we love the work or love those for whom the work is done.

## RE-OPENING OF HEYWOOD CHAPEL.

THE Britain-hill Chapel was re-opened on Thursday, February 24, after extensive alterations, which have completely transformed the old chapel. There is a new organ, and among the gifts added to the chapel is a stone pulpit, given by the Mayoress, Mrs. Healey. At the dedication service in the afternoon a sermon was preached by the Rev. R. A. ARMSTRONG, of Liverpool, who took for his text 1 Cor. ii. 9: "The things which God prepared for them that love Him." He commenced by remarking that everything was prepared by God from the beginning for them that love Him, and afterwards in graphic language he described the evolution of the universe, of plant life, of animal life, and of human life. Men, he said, were given a brain capable of marvellous development, and all this had been one long preparation—a preparation of beings who should love God and whom God would love. In conclusion, he prayed that those present in the chapel might be loyal to this one great constant purpose of humanity; that they might be loyal in the partnership in the vast concern to which God had called them. No mere servants or slaves, no more mere hirelings or wage earners, they were fellow-workers with God, for the achievement of the divine purpose which He had in His heart ere the first flash of light stole over the face of unordered matter, which would continue in His heart until the whole was achieved so far as this little planet of ours was concerned, in an earth which was the garden of the Lord, and in humanity of which every soul was the living temple of God.

Mr. Thomas Rawson, of Manchester, presided at the organ, and also gave a recital later in the day.

After tea a public meeting was held in the schoolroom, Mr. WILLIAM HEALEY, the oldest member of the congregation, in the chair. There were also present on the platform Sir J. T. Brunner, Bart., M.P., the Mayor and Mayoress of Heywood, the Mayor of Hyde, the Revs. R. A. Armstrong, T. B. Evans, G. Evans, J. Fox, A. Lancaster, J. C. Odgers, J. A. Pearson, C. Roper, G. Ryde, Mr. and Mrs. F. Taylor (Bolton), Mr. W. Long, (Warrington), Mr. T. H. Hope (Atherton), Mr. Thomas Holt, and others. The Chairman gave a history of Unitarianism in Heywood, from 1856, when some friends came over from Bury, and the first sermon was preached by the Rev. John Wright. The chapel was opened in 1860, the first minister being the Rev. John Fox. Mr. W. Healey, the Mayor of Heywood, then made a financial statement, showing that on the new school buildings, with heating, furnishing, &c., £1,316 had been spent, and on the renovation of the chapel, including £400 for the new organ, £1,314, making a total of £2,630. Towards this amount by various means £1,814 had been raised, and towards the remaining debt of £816 there was a sum of £250 raised a few years ago by a sale of work.

The Rev. R. A. ARMSTRONG spoke of their celebration not as an occasion for repose, but as a starting point for even greater and more fruitful efforts. He congratulated Mr. Evans on having so fine and so united a congregation round him; on having, as he presumed, taken his part in leading them on to so great an achieve-

ment; and on the high hope of a fruitful ministry which lay before him. To his mind, Unitarian teaching was nothing less than the echo of the gospel spoken on the hills of Galilee and in the streets of Jerusalem. He had heard of members of other Churches being better than their creed, but he had never yet met a Unitarian who was better than his creed. He called upon them in Heywood, as on all the Unitarians in the world, to remember "Noblesse oblige." The nobility of their creed laid upon them the obligation they had to set forth before men, honesty, integrity, service, devotion, steadfastness, truth, and purity, and to bring men towards a better idea of what Unitarian Christianity was, not so much by the arguments of their lips as by the argument of good and true and noble lives.

Sir JOHN BRUNNER said that he was there that evening to make amends for his absence on a previous occasion, when he was to have laid one of the cornerstones of the school building, and he congratulated the architect on the admirable success of his work. He expressed great sympathy with the borough of Heywood in the disappointment of its educational aspirations, and urged his hearers to stand up for their Nonconformity, and to insist upon the maintenance of their freedom of thought. The principles which they, as Unitarians, had learnt, fostered not only honesty and industry, but power of public service, and he instanced some distinguished examples known to them all.

Among the other speakers were the Mayor of Hyde, Mr. T. H. Hope, Mr. Frank Taylor, the Revs. J. C. Odgers, John Fox, G. Evans, and J. A. Pearson. The meeting was throughout successful, and full of encouragement for the Heywood congregation.

## BIRMINGHAM: HURST-STREET DOMESTIC MISSION.

THE fifty-eighth annual meeting was held on Monday last, the Lord Mayor (Councillor BEALE) presiding. Among those present were the Lady Mayoress, Mr. and Mrs. W. H. Ryland, Messrs. Howard S. Smith, Mott, Wright, Skirrow, Lee, Middleton, Johnson, Keen, Webb, Smith, Pearce, Cooper, and W. J. Clarke, Missionary.

The reports of the Committee and the Treasurer were read by Mr. H. S. SMITH.

Mr. W. J. CLARKE reported that the last year had been the most prosperous, the busiest, and, he believed, the most useful the Mission had yet had. Not one of the old agencies had been dropped; in none of them had there been any falling off, either in the extent or the usefulness of the work done; while with respect to most of them there was a decided improvement to report, both with regard to the character and the amount of the good work accomplished. In addition to this, six new agencies had been brought into operation, all of which, he believed, were contributing streams to that mighty river which gladdens the City of God. Details as to these, and the various other channels through which the Mission activities flow, were then given, embracing particulars relating to the work done through the medium of the chapel services, the Sunday-schools, the Sunday morning adult class, the teachers' preparation class, the classes for physiography, chemistry, ex-



perimental physics, dress-cutting, sewing, vocal and instrumental music, and basket-making, the Band of Hope, the social gatherings, the recreation room, the cricket and football clubs, the magazine circulation, the library, the ladies' committee, the mothers' meetings, the provident sick and saving clubs, the advice bureau, the Police-Aided Association for clothing destitute children, the military veterans' Association, the crippled children's Union, the poor children's Cinderella Club, &c.

It was difficult to classify and reduce to statistical form a work so varied and extensive as that of the Mission had now become, but as far as this could be done it might be briefly summarised thus:—The directly religious work of the Mission was done through the medium of the Sunday-schools, the Sunday morning adult class, the P.S.A., the Sunday evening services, and the missionary's Bible class, the aggregate average number attending being between 10 and 1,100. The philanthropic work of the Mission for the year included 10,607 visits paid to and received from the poor, and the distribution of 2,014 medical notes, 1,051 garments and 324 gifts of flowers, magazines, &c., 67 in and outdoor parties had been held for crippled and destitute children, and 30 instruments for crippled children obtained by means of medical notes. Through the Police-Aided Association 1,218 destitute children had been clothed, receiving among them 7,630 garments and 1,172 pairs of boots. Through the Military Veterans Association 14 pensions of 9d. per day had been obtained, together with 16 grants from the "Wolseley Fund," amounting to £75, and 16 donations from officers of the regiments to which some of the veterans formerly belonged amounting to £48, and £79 from other sources. These contributions, amounting in all to £202, had been disbursed among the neediest and most deserving of the veterans in weekly sums varying from two shillings to five shillings. During the Christmas and New Year season a dinner, gift, and entertainment were provided for poor aged men and women; a breakfast and gift for poor children; a Christmas-tree gift, and entertainment for crippled children; a supper for distressed military veterans; a tea party, gift, and entertainment for slum children; 1,816 medical notes, eighty-eight parcels of garments, 211 miscellaneous gifts, and cash to the amount of £674 had been received during the year. The educational work of the Mission embraced classes attended by between 400 and 500 students, while the social work included some thirty-six social gatherings, and the recreation-room provided with bagatelle boards, chess, dominoes, and other games, which was opened nightly throughout the year. In conclusion, Mr. Clarke expressed the belief that all the Mission workers might find inspiration and encouragement in the thought that the coming of God's kingdom on earth must have been, in some measure, hastened by the fifty-eight years' work of the Mission; and he besought them to do with their might whatever their hands might find to do, in the faith which finds "a soul of goodness even in things evil," in the hope which, while dealing with the visible and perishing interests of existence, never loses sight of the permanent, the invisible realities of life; and in the love which

lends consecration to the lowliest tasks, and makes "the meanest work divine."

The LORD MAYOR moved the adoption of the report and a vote of thanks to the missionary. He spoke of the reports as being most excellent; he took it that the object of a mission of that kind was to substitute something which led to a healthy and intellectual moral life in place of attractions of a more or less debasing character. He thought the missionary acted wisely in not tying himself down to one particular idea, and in endeavouring to accomplish the object in view through a great variety of channels. His Lordship also intimated his willingness to become the President of the Mission for the ensuing year. The meeting was largely attended, the chapel being quite filled, and the proceedings being of a very enthusiastic character throughout.

#### MANSFORD-STREET CHURCH AND MISSION.

THE ninth annual meeting was held on Wednesday evening, Dr. BLAKE ODGERS in the chair. There were also present Mr. S. W. Preston (hon. sec.), Mr. J. R. Holland (hon. treasurer), Mr. J. T. Preston, Mr. E. B. Squire, Mr. J. C. Drummond, Mr. Charlesworth, Mrs. Bartram, Mrs. Walter Bailey, Miss Garrett, Revs. W. G. Cadman (Minister), W. Copeland Bowie, T. E. M. Edwards, G. D. Hicks, and V. D. Davis.

The report of the Committee, which was read by Mr. S. W. Preston, recorded steady progress in the work of the Mission and the growth of Mr. Cadman's influence in the neighbourhood. Admirable work had been done by the Provident Society, and an appeal was made for more ladies to give one morning of the week for this purpose, in order to extend the work; and the many agencies of the Mission, more fully detailed in the report of the Chapel Committee, which was also read, were described as in full activity. Both reports made reference to the death of the late Mrs. Sadler, with grateful remembrance of the constant interest she and Dr. Sadler had taken in the Mission.

The Treasurer's statement showed a deficit of £14 in the accounts, and the Committee pointed out the need for some new annual subscribers, and appealed to their friends with confidence on the ground of the admirable work that was being done.

The Rev. W. G. CADMAN, in his report as minister, referred to the great value of the Convalescent Fund, and to the fact that some new subscriptions must be found, unless its good work was to be curtailed in the coming year. The report confirmed the satisfactory nature of the Committee's report, and noted an addition to the numbers of those attending the Mission drawn from the immediate neighbourhood, and also through retaining the young people who had grown up in the Mission. The report concluded:—

I am happy to say that we are finding an increasing number of earnest workers in the ranks of those who have grown up in our midst, or who have long been associated with us. This is as it should be, for while the church is the congregation in worship, the "mission" ought to be the congregation at work. Of a self-supporting congregation at Bethnal-green I see no prospect whatever; but there is every reason to look forward to steady progress, year by year, in the direction of self-

help. The report of the Chapel Committee shows that, while the congregation is becoming almost exclusively local, the finances are actually increasing. Those who work at our Mission know how frequently the contributions of the poor shame the contributions of many of their more well-to-do neighbours. For this reason I am little disposed to be anxious about the offertory collections. These are sure to improve with increasing numbers and growing interest. Meanwhile it is gratifying to find that the truths and comforts of religion are really valued, and to see the action of the poor widow who "cast in more than they all" repeated from week to week.

In conclusion, while the side of our work which can be tabulated is manifestly prospering, I feel that we are all becoming more animated by the spirit of brotherhood, without which no religious cause can prosper. Class distinctions are out of place in any religious society, most of all in a mission congregation. It is necessary not only to offer equal privileges of membership and worship, but we must be ready to give a hearty greeting and to manifest ready sympathy with fellow worshippers. I am persuaded that we are becoming more truly one religious family, and that our influence for all that is highest, purest and best is extending over the lives and homes of those around us.

The CHAIRMAN, in moving the adoption of the reports, dwelt upon the need of more subscribers, but still more on the need of more friends who would give personal help in the work of the Mission. The work of the Provident Society was invaluable. The regular visits for the collection of savings gave the opportunity for many offices of sympathy and help, and was a benefit, not only to those visited, but to those who were thus brought into contact with their poorer neighbours.

The motion was supported by the Revs. V. D. DAVIS and G. D. HICKS, and carried.

The Rev. W. C. BOWIE moved a resolution expressing the hope that more helpers might be found to support Mr. Cadman in his work, and referred with great pleasure to the fact that so many young people were growing up to be sharers in the work of the Mission.

The motion was seconded by Mr. SQUIRE and carried.

Mr. CHARLESWORTH proposed and the Rev. T. E. M. EDWARDS seconded the appointment of the Committee, and a cordial vote of thanks to the Chairman brought the meeting to a close.

#### PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*The Story of the Nations: The Franks.* By Lewis Sergeant. 5s. (Fisher Unwin.)

*The Life of the Rev. James Morison, D.D.* By W. Adamson, D.D. 7s. 6d. (Hodder and Stoughton.)

*Overdale.* By E. J. Worboise. 3s. 6d. (Clarke and Co.)

*Angels of God.* By J. Hunter. 1s. 6d. (Clarke and Co.)

*Apostolical Succession.* By J. Brown, B.A., D.D. (Congregational Union.)

*The Jewish Law of Divorce.* By D. W. Amram, M.A., LL.B. 6s. (David Nutt.)

*An Examination of the Charge of Apostasy Against Wordsworth.* By W. H. White. 3s. 6d. (Longmans.)

*Christina Rossetti.* By Mackenzie Bell. (Hurst and Blackett.)

*Paris.* By Zola. Translated by R. A. Vizetelly. 3s. 6d. (Chatto and Windus.)



*Yr Hen Gorph yn Llundain.* Gan Ysbyrd Ilywelyn. 6d. (Quixote Press, 9, Burghley-road, N.)

*New Century, Scribner's, Bookman, Expositor, New Orthodoxy, Contemporary, Church of England, Nineteenth Century, Macmillan's, St. Nicholas, Century Magazine, Magazine of Art, Family Magazine, Cornhill, Good Words, Sunday Magazine.*

## PROVINCIAL LETTER.

### SCOTLAND.—I.

THERE is a very common impression in the south that Scotland still lies hide-bound and creed-bound in the grasp of a grim Calvinism, and in order to shake ourselves free we have recently been advised to go back to the methods and ways of our fathers of fifty years ago. But the people who give this advice forget that the sun never stands still, and that even Scotland stands not where it did. There is a wider "distance" between our times and those of our grandfathers than there was between the times of our grandfathers and the times of Abraham." In no part of the Kingdom has there been such a deep and wide-reaching change in matters theological, and this change has come from the very heart of the Church itself. Men like the brothers Caird, Tulloch and Cunningham, Robertson Smith and Dods, Drummond and Bruce must have had their influence. If it is only a relaxing influence it is something. But it is more. It is an influence that is rapidly working out a revolution in men's attitude to theology and to each other.

And a striking illustration has recently been afforded in the recent visit of Dr. Stopford Brooke to Glasgow. His first appearance here was in connection with the Glasgow Lecture Society. He lectured on "Browning and Tennyson"—a wonderfully fine lecture, by the way. There was nothing remarkable in his appearance under the auspices of that society. They have had Frederic Harrison and Mrs. Humphry Ward. But what was remarkable was the assembly of divines that accompanied Stopford Brooke to the platform. Dr. Hunter took the chair. He was supported by Dr. Donald Macleod, the doughty champion of the Establishment, Dr. Story, the advocate of the Apostles' Creed, Bishop Harrison, the head of the Episcopalian Church in Glasgow, the Professor of Divinity at the University, the ministers of Glasgow, Paisley, and Dumblane Cathedrals and Abbey, and a whole host of others. This was, indeed, an honour. It was a testimony to the supreme place Stopford Brooke holds in the literary life of this country. But even that would not have sufficed. It is not many years since "the Jews had no dealings with the Samaritans" on any pretext whatever, and one of these same Church dignitaries actually refused to meet Max Müller at a public lecture because he had called in question the divinity of our Lord Jesus Christ in his Gifford lectures. But now this same divine was one of the most cordial in his welcome to Dr. Brooke. But was it merely because of his extraordinary fame that these men assembled to do him honour? I think not. I think it was partly due to the position he has taken in religious thought as well. Stopford Brooke has disciples in many a manse throughout the

length and breadth of Scotland. I heard of a Free Church minister in Ayrshire the other week advising some of his people to "read whatever they could lay hands on of Stopford Brooke's." Professor Bruce, writing of him during his visit, said:—"God bless him for all the wise things and true things he has said." And the minister of one Glasgow cathedral, presiding at one of Dr. Brooke's lectures, said:—"Many of them felt the closing of Bedford Chapel as a personal loss. It had been to them the Mecca of their annual visit to London." Shades of our fathers! How they would have groaned in spirit!

It goes without saying that there was a crowded congregation on the occasion of Dr. Brooke preaching in Trinity Congregational Church. Many failed to gain admittance. One evangelical paper took Dr. Hunter to task. It thought he ought to have given some consideration to those churches in the Congregational Union that hold strong evangelical opinions. But Dr. Hunter is not in the habit of considering his weaker brethren in matters of theology, and seeing he has recently withdrawn from this Union, such criticism rolled like water off a duck's back.

Dr. Brooke occupied the pulpit of St. Vincent-street on February 20. There was a crowded congregation in the morning, many being unable to get in. He also preached in the evening, and though the fact was only announced from the pulpit in the morning, the church was again filled. The sermon—an impassioned exposition of Paul's principle of freedom—was an inspiring deliverance. The congregation listened with rapt attention. Speaking for my church and myself, we are sincerely glad to have had this visit. It has been like a baptism for us, and many people who were never in a Unitarian church before must have felt that Unitarianism was nothing like the cold-blooded, passionless, fervourless kind of thing it has been represented. Sometimes it speaks with tongues of fire.

Gathering up the hints of this visit, I would suggest to the McQuaker Trustees that they should (1) secure Dr. Brooke for a course of University Towns' Lectures next year—four lectures on the lines of his Essex Hall Lecture; (2) Postal Mission his Tracts in the Edinburgh and Glasgow papers; and (3) offer, say, his volume of sermons, "God and Christ," to any divinity student making application.

ALBERT LAZENBY.

THE Rev. Alfred Hood writes in regard to the reference in our last Provincial letter to Brighton, that a more hopeful picture of the congregation might have been given. Looking over the balance-sheets for the past few years, Mr. Hood finds a steady increase, and that during 1897, the congregation raised for various purposes nearly £500, so that after sending away for charities and other purposes over £35 from its collections, there is not one of the six accounts without a balance on the right side. With many members living at a distance from the church, the attendance at the services is not as regular as might be desired. But this, unhappily, is an experience not peculiar to Brighton.

HE who misrepresents what he ridicules does not ridicule what he misrepresents.—*Dr. Hodgson.*

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Bradford.**—On Shrove Tuesday the annual congregational tea party in connection with Chapel-lane Chapel was held, when the attendance was the largest on record. At the subsequent soirée the chair was occupied by the pastor, the Rev. E. Ceredig Jones, M.A., who, in the course of a short address, referred to the progress which had been made by the congregation during the past year. There was no debt of any kind on the chapel, and they had raised £1,050 towards the rebuilding of the schoolroom. Since the beginning of the present year seventy-two new subscribers to the chapel, including a large number of young people from the Sunday-school and a few old friends, who had rejoined the congregation, had been added to their list. Helpful and encouraging addresses were also delivered by Mr. J. G. Slater and Mr. Byron Boothroyd, chapel wardens, Mr. Lewis Badland, and others. Members of the choir, assisted by Mr. C. H. Simonds (tenor) and Miss Annie Kiddle (elocutionist), contributed an interesting programme. Mr. S. Ward acted as accompanist.

**Chowbent.**—The closing meeting for the season of the Children's Happy Evenings was held in the large schoolroom on Saturday week, beginning with tea and ending with an entertainment, to the latter of which parents were admitted. These Happy Evenings are held every Friday night from 6.30 to 8 o'clock, and for the last two years have been managed by about an equal number of Unitarian and Church of England young ladies who work together admirably. Children of all denominations who live in the streets immediately surrounding the school, and between the ages of seven and ten, are admitted. Having decided, to begin with, how many they can accommodate and manage, the young ladies at the beginning of the season visit from house to house, and after consultation with the parents, give to the children cards of membership, the chief rules being that they come clean and be obedient. Children may pay a halfpenny a time until sixpence is paid up, which covers cost of tea, &c., at the end of the season. The Happy Evenings (or "children's nights") consist mainly of games and music, songs, and sometimes recitations, the object of the meetings being to bring a kindly and refining influence to bear upon the children.

**Coventry.**—At the Great Meeting-house, on Sunday, Feb. 20, Mr. B. B. Nagarkar delivered lectures both morning and evening upon different phases of theological faith in his native land, taking as his themes "Revelation: Inner and Outer," and "Rise and Progress of the Brahmo Somaj." He is a man of liberal views and education and a most intelligent lecturer, possessing a voice of delightful clearness and sweetness. On Monday evening he addressed a good congregation in the old chapel upon "India and Her People: Their Social and Domestic Life." The lecture was well illustrated by lantern slides by Mr. G. R. Heavside, of Moseley, Birmingham. Mr. T. G. Beamish, J.P., presided. At the close the lecturer was heartily thanked.

**Darlington.**—For the present quarter the mission work arranged at Darlington through the Tees Side Committee, consisted of two lectures delivered last month. On the 1st the Rev. Frank Walters, of Newcastle, lectured to about fifty on "What the Unitarian Church Stands For," and on the 22nd the Rev. Charles Hargrove, M.A., of Leeds, spoke on "Authority and Private Judgment" to about forty people.

**Dover.**—On Sunday last the Rev. B. Nagarkar gave a most interesting account of the Brahmo Somaj. On Monday evening he delivered a highly instructive lantern lecture on "India and her People." The chair was taken by Mr. G. Chitty, President of the Provincial Assembly.

**Dundee.**—On Feb. 23 a soirée was held to celebrate the thirty-second anniversary of the inauguration of the Unitarian Christian Church. The services on the previous Sunday, conducted by the Rev. H. Williamson, had reference to the same subject. At the soirée a resolution was cordially adopted, congratulating Mr. Williamson on his long and faithful services to the church, and hoping for a continuance of his work with growing prosperity.

**Dunmurry: Presentation.**—On Monday evening, the 28th ult., a successful meeting was held in connection with a presentation of a solid silver tea and coffee service and salver to Mrs. Bodel, late principal teacher of the Female National School. Mr. H. J. McCance, D.L., J.P., presided and made



the presentation in the name of the subscribers (who belonged to the various denominations in the neighbourhood) in an appropriate speech. The inscription is as follows:—"Presented to Mrs. Bodel by friends and former pupils as a mark of personal esteem and in recognition of long and faithful services on her retirement from the position of principal teacher of Dunmurry Female National School." Speeches and music were contributed, and the meeting closed with the National Anthem.

**Eastbourne.**—Mr. E. Capleton preached his last sermon on Sunday evening, 27th ult., on "The Greatest of these is Love." There was a good attendance and a report appears in the local press. A committee has been formed to carry on the services, the children's morning class has been resumed; an American organ has been purchased and other arrangements made to improve the musical portion of the services. Mr. Armstrong's "Man's Knowledge of God" has been the textbook at recent conferences.

**Knutsford.**—Through the kind offices of the British and Foreign Unitarian Association special week evening services were held on Thursdays, Feb. 3 and 10, when the Rev. H. E. Dowson, B.A., of Gee Cross, and the Rev. Dr. Klein, of Liverpool, lectured on "Dr. Channing" and "Christianity and Modern Thought" respectively. The congregations were small, but the services of the two lecturers were heartily appreciated by those who listened to their addresses. The annual party was held on Wednesday, Feb. 16. About ninety sat down to tea. At 7 o'clock the chair was occupied by the minister, Rev. G. A. Payne, and addresses were given by the Rev. Dendy Agate, B.A. (Altrincham) and the Rev. J. C. Hirst (Hale), after which a concert was given by Manchester friends belonging to the Roby-street Congregational Chapel. The Sunday scholars were entertained to tea on Thursday evening, Feb. 17, after which the prizes for regular attendance during 1897 were distributed by Mr. Francis Nicholson.

**Lewes.**—The Rev. T. A. Gorton sailed in the *Damascus* on Tuesday, March 1, for Australia. Through failure of health he has been unable to discharge any of his ministerial duties during the past five months, and as his medical adviser urged the necessity of a long sea voyage and thorough change, the church has granted him a six months' leave of absence. Members of his congregation and generous friends in other churches have provided him with sufficient funds to cover every expense. The pulpit in the meantime will be supplied with preachers by the Rev. T. E. M. Edwards, who has undertaken the responsibility at the request of the church committee.

**Lewisham.**—At the recent annual meeting of the Geological Society at Burlington House, Mr. W. H. Shrubsole, F.G.S., F.R.M.S. (member of the Lewisham Church) was presented with an award from the Lyell Fund in recognition of his important services to geological science, and to aid him in further research.

**London: Unity Church, Islington.**—A social gathering of the North London Unitarian Churches was held in the schoolroom on Wednesday evening, Feb. 23. Over 100 persons were present and the gathering was a very great success. A cordial address of welcome was given by the Rev. G. Dawes Hicks, M.A., Ph.D., and the thanks of the guests were returned in a very appropriate speech by the Rev. Dr. Brooke Herford, whose presence at the meeting after his recent illness was a source of great pleasure to his many friends. The schoolroom had been very prettily decorated; Miss Sophie Strohmedger and Miss Clara Tappe supplied the vocal and elocutionary talent, and a short organ recital was given in the church by the organist, Mr. John Brittan, all of which were much appreciated. The evening was brought to a close by the singing of "Auld Lang Syne."

**Newton Abbot.**—On Thursday week the Rev. Priestley Prime, of Torquay, gave the second of a course of lectures on Liberal Religion, explanatory of Unitarian Christianity, at the Public Rooms. The subject of the lecture was "God," and after speaking of the place of honest doubt in the development of our intellectual and religious life, Mr. Prime urged the importance of sincerity in religious profession, and went on to speak of the sources of our knowledge of God, the true nature of authority in religion, and the attitude of liberal faith towards the Bible. A great advance had been made when it was recognised that God was in each human soul, and all that was beautiful and true was divine. He believed that under a variety of names there was a true brotherhood in God among people of different churches.

**Pontypriid.**—The anniversary of the Sunday-school was observed by an afternoon meeting for the scholars on Sunday, the 20th ult. The members of the Excelsior Guild, which meets once

a week at the minister's house, together with other members of the Sunday-school, contributed recitations, &c., and vocal solos were rendered by Messrs. Griffith Williams and Jones. Short addresses were delivered during the afternoon by the Rev. Dr. Griffiths and Messrs. David Davies, Jno. Llewellyn, and John Lewis. The meeting proved very successful, several of the children's parents being present. It is intended to hold meetings of a similar nature at short intervals during the remainder of the year.

**Rotherham.**—The annual meeting of the members of the Church of Our Father was held on Wednesday week, the Rev. W. Stephens, pastor, presiding. The committee's report and balance-sheet were approved. Mr. C. B. Cooper had resigned his post as honorary secretary owing to ill-health, and Mr. H. Leadbeater, after faithfully serving the church for twelve years, has intimated his wish to relinquish the treasurer'ship. A resolution was passed, placing on record their sense of indebtedness to Mr. Leadbeater, and the high esteem in which they held him as a devoted member of the church. Officers were elected for the ensuing year.

THE cool calculation of the eminently proper person is not so admirable as the spontaneous act of one who shows by it that he has a heart, and is not afraid to follow it. To be sure, one's heart must be in communication with his head. If one happens to be something of a fool, the less he acts from impulse the better. We make no plea that the head shall be left out, but that the heart shall be taken in, and that, when within bounds, we trust our heart and act from it, we are not only the happier ourselves, but vastly augment the happiness of others. — *Pacific Unitarian.*

## OUR CALENDAR.

SUNDAY, MARCH 6.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.  
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting-hill-gate, 11 A.M., "The Traditional Bible," Communion, and 7 P.M., Rev. FRANK K. FREESTON.  
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.  
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. S. FLETCHER WILLIAMS, and 7 P.M., Rev. W. STODDART, B.A.  
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD. The Communion after Morning Service.  
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.  
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
Kentish Town, Free Christian Church, Clarence-road, Rev. A. FARQUHARSON, 11 A.M., "Life's Motive," and 7 P.M., "The Rise, not the Fall of Man."  
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.  
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Young People's Service, and 7 P.M., Rev. H. RAWLINGS, M.A.  
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.  
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.  
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.  
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M.  
Stepney Green, College Chapel, 11 A.M., Mr. C. BURTON, and 7 P.M., L. TAVENER.  
Stoke Newington, The Green, 11.15 A.M. and 7 P.M.  
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMEY.  
Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., and 6.30 P.M., Rev. F. W. STANLEY.  
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.  
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.  
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.  
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.  
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.  
CANTERBURY, Blackfriars, 11 A.M.  
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
EASTBOURNE, Natural History Museum, Lismore-road, 11 A.M. and 6.30 P.M., Rev. S. H. MELLONE.  
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.  
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE.  
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPE.  
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.  
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.  
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.  
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. ARTHUR FALLOWS M.A.  
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.  
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.  
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Rev. J. B. BARNHILL.  
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.  
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

Garston Co-operative Hall, Tuesday, March 8th, at 8 P.M., Rev. L. DE BRAUMONT KLEIN, D.Sc., "Unitarian Christians and the Bible."

**SOUTH-PLACE ETHICAL SOCIETY,**  
SOUTH-PLACE, FINSBURY.—March 6th, at 11.15, DENNIS HIRD, M.A., "Nature and Sin."

## BIRTHS.

PRIME—On February 25th, at St. Joseph's, Cockington, Torquay, the wife of the Rev. Priestley Prime, of a daughter.  
SOUNDY—On Feb. 21st, the wife of Wm. Soundy, Manchester College, of a daughter.

## DEATHS.

CARPENTER—On March 2nd, at Coneygar Villa, Bridport, Mary, widow of the Rev. R. L. Carpenter, B.A., aged 74.  
EAMES—On the 24th ult., at 18, The Ropewalk, Nottingham, Sarah Eames, widow of the late Francis Eames, of Lenton Works, in her 83th year.  
HEALD—On the 2nd of March, at the Grange, Hale, Cheshire, Mary Helen, wife of the late Nicholas Heald, in her 87th year.  
HIBBERT—On Feb. 26th, at Highgate, Kathleen, younger daughter of Charles Hibbert, Kingsland-road, Birkenhead, in her 17th year.



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## MANSFORD - STREET CHURCH AND MISSION.

At the Ninth Annual Meeting, held at MANSFORD-STREET, on WEDNESDAY, March 2nd, 1898, W. BLAKE ODGERS, Esq., Q.C., in the chair, the following resolutions were passed:—

1. Moved by the Chairman, and seconded by Rev. V. D. Davis, that the reports now read be received, adopted, and printed for circulation under the direction of the committee.

2. Moved by Rev. W. C. Bowie, and seconded by E. B. Squire, Esq., that this meeting having heard the reports submitted to it, hopes that fresh workers may be found, so that Mr. Cadman's efforts may be even more successful in the future than they have been in the past.

3. Moved by Mr. Charlesworth, and seconded by Rev. T. E. M. Edwards, that the following ladies and gentlemen be the committee and officers for the ensuing year:—Mrs. E. B. Squire, Miss L. Jones, Miss E. G. Baily, Rev. Dr. Herford, Rev. S. Fletcher Williams, Sir Edwin Durning Lawrence, Bart., M.P., Messrs. Clark, Foster, J. R. Grundy, A. F. Grundy, Heald, David Martineau, Russell Scott, and E. B. Squire. Treasurer, Mr. J. R. Holland. Secretaries, Mr. S. W. Preston and Mr. J. Classon Drummond.

4. Moved by S. W. Preston, Esq., and seconded by J. R. Holland, Esq., that the best thanks of this meeting be given to W. Blake Odgers, Esq., Q.C., for his great kindness in taking the chair this evening.

**CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION SOIRÉE** for Members and Friends, more especially those of the Summer Excursions or "Pink Parties," at **ESSEX HALL, ESSEX-STREET, STRAND,** on **WEDNESDAY EVENING, March 9.** 6.30 to 10.30.

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## SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

Secretaries of Congregations desiring GRANTS from this Fund for the year 1898-9 may obtain the needful forms of application by writing, before March 31st, 1898, to Mr. WORTHINGTON, the Hill, Stourbridge.

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**RELIGIOUS CONFERENCES** (under the auspices of the Central Postal Mission) are held the **FIRST SUNDAY** of every month, at 5 o'clock, at **COLLEGE CHAPEL, Stepney Green, E.** March 6th.—"How can we make Unitarianism better understood." All are welcome.

## OLDBURY UNITARIAN CONGREGATION.

On SUNDAY, March 6th, 1898,

THREE SERVICES will be held in celebration of the **FORTIETH ANNIVERSARY** of the settlement of the Minister. Service at 11 A.M., 2.45 P.M., and 6.30 P.M.

County Councillor Rev. HENRY MCKEAN, Past Chairman of the Urban District Council of Oldbury and Provincial Grand Chaplain of the Masonic Province of Worcestershire, will officiate at each service.

Collections will be made for the Improvement Fund.

On MONDAY, March 7th, a **SOCIAL MEETING** will be held. Tea at 6 o'clock. Tickets, One Shilling.

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